THE

Poor Man's Help,

AND

Young Man's Guide:

CONTAINING

I. Doctrinal Instructions for the right Informing of his Judgment.

II. Practical Directions for the General Course of his Life.

III. Particular Advices for the Well-managing of every Day:

With Reference

To His
1. Natural Actions,
2. Civil Imployments,
3. Necessary Recreations,
4. Religious Duties:

PARTICULARLY,

I. Prayer.
- Publick in the Congregation.
- Private, in the Family.
- Secret in the Closet.

II. Reading the Holy Scriptures.

III. Hearing of the Word Preached.

IV. Receiving of the Lord's Supper.

Unto which is Added

An Earnest Exhortation unto all Christians to the Love and Practice of Universal Holiness.

By *William Burkitt*, M. A. of *Pembrook-Hall* in *Cambridge*, now Vicar of *Dedham* in *Essex*.

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Thomas Batchelor —
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John Wylam. His book
given a him by his godmother.

Imprimatur,

July 9. 1693.

Ra. Barker.

TO

The PEOPLE of my Charge.

IT *is none of the leaſt or moſt Inconſiderable Arguments to evince and prove the Dignity and Preciouſneſs of the Soul of Man; that Almighty God has been pleaſed to Inſtitute a Sacred and Divine Office in his Church, on purpoſe for the Benefit and Advantage of it: And to appoint a diſtinct Order of Men (his Miniſters I mean) whoſe whole Employ and Concern it is peculiarly to Watch over the Souls of his People, and to be accountable to him for the ſame. In this delightful Service of God and of your Souls I have now worn out more than three Apprenticeſhips amongſt ſome of you, Endeavouring with my utmoſt Care and Diligence to excite the Careleſs and Unconcerned Sinners on the one hand, and to direct the Weak and Doubting Chriſtian on the other hand to the Practice of their reſpective Duties: For it is hard to ſay, from which Religion ſuffers moſt, whether from the want of Zeal in ſome, or from the Miſtakes of Zeal in others. Beſides my Publick Advices to you in God's Houſe, your Conſciences can Witneſs for me, that I have taken ſome Pains (and if God continues my Health, I reſolve to take much*

more) in the Duty of Private Inſpection and Miniſterial Conference with you, in your own Houſes, in order to your Preparation for that Venerable Ordinance of the Lords-Supper, which to the great Scandal of our moſt Holy Religion, is ſo ſhamefully neglected by Multitudes of Perſons profeſſing Chriſtianity, of all Perſwaſions amongſt us: Exhorting you alſo to ſet up Religion and the Worſhip of God in your private Families, that God may Dwell where you Dwell. But the Anſwer of many of you has been this, We want Abilities; We are willing, but not able to Perform thoſe Duties, without ſome Aſſiſtance: In great Charity therefore to thoſe of you who want ſuch a Help as this, and are willing to make Uſe of it, I put this ſmall Paper into your Hand, which I entreat you to accept, both as an Inſtance of my Duty, and as a Monitor of your Own.

Know aſſuredly, Sirs, it will be the Portion of many of God's Miniſters at the Great Day (I pray God it may never be mine) to be called forth as Witneſſes againſt their own People, when Almighty God will thus interrogate us in the Preſence of Men and Angels; Did you not Admoniſh this People of the Sin and Danger of a reſolute Impiety? Did you not warn them of their Neglect of Sacraments and Holy Duties, Publickly, Privately, Perſonally? Muſt we not plainly and faithfully declare that all our melting Entreaties and paſſionate Importunities could never prevail with you to part with your Sins; but you would chooſe rather

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to gratifie your Luſts than to obey your Reaſon? Then will our Lord ſay unto us, I pronounce you pure and Innocent from the Blood of theſe Men; Oh joyful Word to us! But to Sinners will he ſay, Your Deſtruction be upon your own Heads; what could I or my Miniſters have done more for you that has not been done? therefore Depart ye Curſed into Everlaſting Miſery. O dolful Word to them! God grant that your and my Ears may never hear it.

Beloved, it is your Commendation and my Comfort, that when in this wanton Age a Spirit of Giddineſs has poſſeſt the Minds of many, that they are toſſed too and fro with every Wind of Doctrine, trying all things indeed, but holding faſt nothing: You have been unanimous in this part of your Duty, keeping cloſe to the Publick Aſſemblies, and continuing ſtedfaſt in the Apoſtle's Doctrine, and Chriſtian Fellowſhip, and in Breaking of Bread and in Prayers.

But know, that the beſt Communion and beſt Religion in the World, the holieſt Doctrine and the pureſt Worſhip, will be of no Avail to Impure Worſhippers and Impure Livers: God grant therefore that you and I may Oblige our ſelves to ſuch an Eminent and Exemplary Piety of Converſation, in all the ſeveral Inſtances of our Duty, as may render the Unſpotted Religion of the Holy Jeſus Venerable to the World! And may Almighty God, who ſometimes delights to do great things by weak means, be pleaſed to ſucceed theſe well deſign'd

To the People, &c.

Endeavours of mine, in order to your Advantage, that ſo in God's Houſe and in your Own alſo, the moſt ſolemn Acts and Exerciſes of Religious Worſhip, may be performed by you, with ſuch a becoming gravity and ſincerity of Devotion, that the Name of our Holy Lord may be glorified, your Souls comforted with the ſenſe of Pardon and Peace here, and everlaſtingly refreſhed with Joys unſpeakable and full of Glory, hereafter; ſo Prayeth

Your Affectionate Miniſter,

Dedham,
1693.

William Burkitt.

THE

THE Poor Man's Help, AND *Young Man's* GUIDE.

CHAP. I.

Containing Doctrinal Inſtructions for the right Informing of the Judgment.

NOthing concerns Mankind in general ſo much as the Salvation of their Souls: This is the one thing Needful, and that which they are obliged above all things to mind and regard: But it concerns Poor Men eſpecially to ſecure the Salvation of their never-dying Souls, leſt they be Miſerable in both Worlds; for they taſting but little of the Comforts and Sweetneſs of this Life, had need take Care above others, that they miſs not the Conſolations and Happineſs of the next.

Now in Order to every Man's Salvation hereafter, three things are indiſpenſibly neceſſary here; namely, a right Knowledge, a right Faith, and a Righteous Life. Knowledge is the Foundation of our Faith, and Faith the Foundation of our Obedience, and Obedience the Condition of our Happineſs; for although a Man may know the Will of God and

not do it, yet he can never do it acceptably and not know it. A wilfully Ignorant Man can neither Serve God, nor be Saved by him.

Towards the Attaining of this Knowledge and Belief, which is ſo abſolutely Neceſſary to Salvation, the great things required are, an Humble Senſe of our own Ignorance, a Teachable Diſpoſition and Readineſs of Mind to receive Inſtruction, accompanied with an Earneſt Invocation and fervent Calling upon God for the Promiſed Illuminations of his Holy Spirit. More particularly the Chief and Fundamental Principles of our Religion, neceſſary to be Known and Believed by all Perſons in Order to their Everlaſting Salvation, are theſe Four. I. Concerning God. II. Concerning Man. III. Concerning Jeſus Chriſt, the Mediator between God and Man. IV. Concerning the Way and Means to obtain Salvation by Chriſt, the only Mediator.

I. *Concerning GOD,*

It is neceſſary to Know and Believe the following Severals: Namely,

That God is an Infinite, Inviſible and Immortal Spirit, without Bodily Parts or Paſſions, Almighty, All-knowing, every where preſent, moſt Wiſe and Holy, moſt Juſt and Righteous, moſt Good and Gracious: The following Scriptures will Confirm your Belief of the Truth of this, *viz.* St. *John* 4. 24. *God is a Spirit*: St. *Luke* 24. 39. *A Spirit hath not Fleſh and Bones*: Exod. 34 6, 7. *The Lord paſſed by and proclaimed his Name, the Lord God gracious and merciful, long-ſuffering, abundant in Goodneſs, and Truth.*

2. That there is but one true and ever-living God, who being One in Nature, is yet Three in Perſon, namely the Father, the Son, and the Holy Ghoſt, each Perſon having his proper Part and Office in the

the Salvation of loſt Sinners, namely the Father as the Original and Fountain of it, the Son as the Manager and Tranſacter of it, and the Holy Ghoſt as the Applier and Sealer of it: See the following Scriptures, *Deut.* 6. 4. *The Lord thy God is one Lord*: 1 John 5. 7, *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One*: St. John 15. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall Teſtifie of me*: Epheſ. 4. 30. *Grieve not the Holy Spirit of God, whereby you are ſealed unto the Day of Redemption.*

3. That this ever-living and only living Lord God, by his Almighty Power and Infinite Wiſdom, Created the World and all things therein out of nothing, and by his effectual Providence doth ſuſtain and preſerve them in being; and doth likewiſe govern and diſpoſe of all things to his own Glory: *Nehemiah* 9. *v.* 6. *Thou art Lord alone who haſt made the Heavens and the Heaven of Heavens, with all their Hoſt, the Earth and all things that are therein, and thou preſerveſt them all.*

II. *Concerning Man.*

We are to Know and Believe,

1. That Almighty God Created Man (*Adam*) after his own Image, which Conſiſted in Knowledge, Righteouſneſs and true Holineſs, giving him an Holy Law for the Rule of his Obedience, with Power to keep it, and a Promiſe of Life upon Condition of keeping it; ſee *Gen.* 1. 27. *So God created Man in his own Image, in the Image of God created he him*: Eccleſ. 7. 29. *This only have I found, that God made Man Upright.*

2. That Man (*Adam*) being Created in an Holy State, yet in a mutable Condition, and under a poſſibility

bility of falling, being tempted by Satan, and left to the freedom of his own Will, did actually fall from his Eſtate of Innocency and Integrity, into a State of Sin and Miſery: *Gen.* 3. 6. *And when the Woman ſaw that the Tree was good for Food, and pleaſant to the Eye, ſhe took thereof and did Eat, and gave alſo unto her Husband and he did Eat*: Eccleſ. 7. 29. *God hath made Man upright, but he hath found out many Inventions.*

2. That by reaſon of Man's Fall, his Nature is wholly Corrupted with Original Sin, which is the Seed and Root of all other Sins, derived upon us by Natural Generation, whereby we are diſabled to that which is ſpiritually Good, and inclined to that which is Evil and ſinful; *Gen.* 5. 3. *And Adam begat a Son in his own likeneſs, after his Image*: Pſal. 51. 5. *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me*: Rom. 8. v. 8. *So then they that are in the fleſh cannot pleaſe God.*

4. That every Man doth further fall into manifold Actual Sins in the daily Courſe of his Life, tranſgreſſing every one of God's holy Commandments, either in Thought, Word or Deed; ſee *Eccleſ.* 7. *v.* 20. *There is not a juſt Man upon Earth, that doeth good and ſinneth not*: Rom. 3 *v.* 10. & 23. *There is not one righteous man, no not one, for all have ſinned and come ſhort of the glory of God.*

5. That the Puniſhment due to every Sin is Death and Hell; all Miſeries Temporal, Spiritual and Eternal: *Rom.* 6 23. *The Wages of Sin is Death*: 2 Theſ. 1. 9. *They ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the glory of his Power.*

6. That Almighty God pitying the deplorable Miſery of our fallen Eſtate, has found out a Way and appointed a Means for our Deliverance from the Power and Puniſhment of Sin by a Mediator and Redeemer:

Redeemer: *Titus* 3. v. 4,5,6. *After that the Kindneſs and Love of God our Saviour towards Man appeared, according to his Mercy he ſaved us, by the waſhing of Regeneration and Renewing of the Holy Ghoſt.*

III. *Concerning Chriſt the Mediator between God and Man.*

We ought to Know and Believe

1. That Jeſus Chriſt the Eternal Son of God, the ſecond Perſon in the Trinity, is the only Redeemer of loſt Man, and the only Mediator betwixt God and Man, from whom alone we are to expect Life and Salvation: 1 *Tim.* 2. 5. *There is one God and one Mediator betwixt God and Man, the Man Chriſt Jeſus*: Acts 4. 12. *Neither is there Salvation in any other, for there is no other Name given under Heaven by whom we muſt be ſaved.*

2. That Jeſus Chriſt our Redeemer was both God and Man, having two Natures in one Perſon, a Divine Nature as he was God, and an humane Nature as Man; in which Humane Nature he ſuffered for Sinners, and in his Divine Nature ſatisfied the Juſtice of God for Sin: *Acts* 20. 28. *Feed the Church of God which he hath purchaſed with his own Blood*: Heb. 10. v. 10. *By the which Will we are ſanctified thro' the offering of the Body of Jeſus Chriſt once for all.*

3. That Chriſt our Redeemer having taken upon him our Nature, lived here upon Earth about three and thirty Years, and did in our ſtead and for our Sin give full Satisfaction to the Juſtice of his Father, by enduring moſt grievous Torments in his Soul, and by undergoing moſt painful Sufferings in Body, was Crucified, Dyed and was Buryed, and by his Death did Conquer Sin and Satan, Death and Hell: Read the 26*th.* and 27*th.* Chapters of St. *Matthew*, which give a large Account of our Saviour's Sufferings.

4. That

4. That Jeſus Chriſt on the third Day Aroſe again from the Dead, with the ſame Body in which he ſuffered, with which Body alſo he Aſcended into Heaven, and ſitteth there at the Right Hand of his Father to interceed for us, and by his Interceſſion in Heaven, making Application of that Redemption which he wrought on Earth, from whence at the End of the World he ſhall come again to Judge both Men and Devils, and to determine their Final and Eternal State; ſee *Rom.* 8. v. 34. *Who is he that Condemneth, it is Chriſt that dyed, yea rather that is riſen again, who is even at the Right Hand of God, who alſo maketh Interceſſion for us*: St. *Matth.* 13. v. 41, 42. *The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things which offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire, where ſhall be wailing and weeping*, &c.

IV. *Concerning the Way and Means to obtain Salvation by Chriſt.*

1. That the way and means appointed by God for the Sinners Salvation thro' Jeſus Chriſt the Redeemer, is by Faith, Repentance, and ſincere Obedience: So ſaith the Apoſtle, *Eph.* 2. 8. *By Grace ye are ſaved thro' Faith.* Acts 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life*; Heb. 5. v. 9. *Chriſt became the Author of Eternal Salvation to them that obey him.*

2. That ſaving Faith is a Grace of the Holy Spirit, wrought in us by the Miniſtry of the Word: Whereby we do in our Underſtandings Aſſent to the Doctrine of the Goſpel as true, and with our Wills embrace it as good: And according to that Revelation, do depend upon the merits of Chriſt alone for pardon of Sin, and eternal Life, on ſuch Conditions as the Goſpel has aſſured them upon, *Rom.* 10. *v.* 10. *With the heart man believeth unto Righteouſneſs*: St. John 6. v. 68, 69. *We believe and are ſure that thou art Chriſt the*

the Son of the living God; to whom ſhall we go, thou haſt the words of Eternal Life?

3. That true Repentance conſiſts in an hearty Trouble and Sorrow for Sin paſt: In an humble Acknowledgment and penitential Confeſſion of Sin both paſt and preſent, but chiefly in ſuch ſtedfaſt Purpoſes and Reſolutions againſt Sin for the time to come, as do produce Actual Reformation and Amendment of Life. 2 *Cor.* 7. 11. *Ye ſorrowed after a Godly ſort, what carefulneſs did it work in you, yea what indignation, yea what fear, yea what vehement deſire, yea what revenge!* Iſa. 55. 7. *Let the Wicked forſake his way and turn,* &c.

4. That Repentance being a real Change and Reformation of our Lives, to defer it to a ſick Bed and a dying Hour, puts the Soul upon a mighty hazard, it being then impoſſible to know the truth of our Repentance, when we want time and opportunity to make tryal of the ſincerity of it. St. *Mat.* 3. 8. *Bring forth therefore fruits meet for Repentance.* Iſa. 55. 6. *Seek ye now the Lord whilſt he may be found, and call upon him whilſt he is near.* 2 Cor. 6. 2. *Behold now is the accepted time.*

5. That Sincere Obedience conſiſts in a conformity of Heart and Life to the Word and Will of God, from an unfeigned Love to God, and a ſincere Delight in keeping his Commandments. *Pſal.* 40. 8. *I delight to do thy will, oh my God, yea thy Law is within my heart.* Acts 24. 16. *Herein do I exerciſe my ſelf, to keep always a Conſcience void of offence towards God, and towards all men.*

6. That the Obedience of the beſt of Chriſtians in this Life when at the beſt, is but imperfect, attended with much weakneſs, and accompanied with manifold Imperfections: which yet upon our humble acknowledgment, God will garciouſly pardon, and for Chriſt's ſake mercifully accept. *Job* 9. *v.* 20. *If I juſtifie my ſelf, my own mouth ſhall condemn me; If I ſay I*

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am perfect, it shall also prove me perverse. 2 Chr. 30. 18, 19, 20. *The good Lord pardon every one that prepareth his heart to seek God; tho' he be not cleansed according to the purification of the Sanctuary. And the Lord hearkened to Hezekiah and healed the People.*

7. That no Obedience is sincere but that which is Universal, and causes us to have an abiding respect unto all God's Commandments to obey them, and to all Christ's Institutions to observe and follow them: Psal. 119. 9. *Then shall I not be ashamed when I have respect unto all thy Commandments.* St. *Mat.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you.*

8. That the great Commands of God, are to *Love him with all our Hearts, with all our Souls, with all our Strength, and to love our Neighbour as our selves.* Matth. 22. 37, 38. *Thou shalt love the Lord thy God with all thy heart,* &c. *This is the first and great Commandment, and the second is like unto it: Thou shalt love thy Neighbour as thy self.*

9. That the great Institutions of Jesus Christ under the Gospel, are his Word and Sacraments, *to wit,* Baptism and the Lord's Supper, which he Commands all his Disciples and Followers most Religiously to Celebrate until his coming again unto Judgment. St. *Mat.* 28. *ult. Go teach all Nations, Baptizing them,* &c. *And lo I am with you always even unto the end of the world.* 1 Cor. 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.*

10. That Baptism is a Holy Institution of our Saviour's, for the benefit of Believers and their Seed: Wherein by the outward washing with Water in the Name of the Father, Son, and Holy Ghost, it signifies the Spiritual washing of the Soul by the Blood and Spirit of Christ, from the guilt and filth of Sin. *Eph.* 5. 25 26. *Christ loved his Church and gave himself for it, that he might sanctifie and cleanse it, by the washing of Water and the Word.*

11. That

11. That the Lord's Supper is an holy Ordinance, wherein by Bread broken and Wine poured out, the death of Chriſt is ſhewed forth, and all the Benefits of his death are Repreſented, Applied, and Sealed unto Worthy Receivers. 1 *Cor.* 10. 16. *The Cup of Bleſſing which we bleſs is it not the Communion of the Blood of Chriſt*, &c.

12. That the end of this Ordinance is to be a Memorial of Chriſt's Death: To ſtrengthen our Faith in him: To encreaſe our Communion with him: To be a Spiritual Banquet wherein we feed upon him, in order to our Spiritual nouriſhment and Growth in Grace. 1 *Cor.* 11. 26. *As oft as ye eat this Bread and drink this Cup, ye ſhew forth the Lords death till he come.*

13. That all ſuch as are truly penitent for Sin paſt, and holily reſolved againſt Sin, and for a new life for the time to come, tho' their Grace be weak, their Doubts many, and their Fears great, yet ought they often to come to this Heavenly Banquet for Spiritual Strength and inward Comfort. St. *John* 6. 51. *I am the living Bread which came down from Heaven, if any man eat of this Bread he ſhall live for ever.*

14. That it is the Duty of every one who would be a Worthy Receiver of the Lord's Supper, to prepare himſelf thereunto by previous Examination, and to make proof of his Knowledge, Faith and Charity, and ſo to eat of this Bread and drink of this Cup. See 1 *Cor.* 11. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.*

15. That the danger of Unworthy Refuſing, is certainly as great as the danger of Unworthy Receiving: the neglects of Duty are as dangerous and damnable as the Acts of Sin, and Sins of Omiſſion are certainly damning as well as Sins of Commiſſion. St. *Mat.* 3. 10. *Every Tree that bringeth not forth good fruit is cut down and caſt into the fire.*

16. That

16. That God hath appointed a time in which he will Judge all Perſons as well for their omiſſions of Good, as for their commiſſions of Evil, and every one ſhall receive an unalterable Sentence according to his Works. *Rev.* 20. 12. *I ſaw the Dead ſtanding before God, and the Dead were Judged according to their Works.*

17. That thoſe who have here done Good, ſhall be abſolved, and accepted, and ſhall inherit a Kingdom of Glory prepared for them where they ſhall both ſee and reſemble their Bleſſed Saviour, in perfect Holineſs and endleſs Happineſs.

18. That ſuch as have done Evil and dyed in their Impenitency, ſhall ſuffer an everlaſting Impriſonment with Devils and damned Spirits, in Blackneſs of Darkneſs for ever: Undergoing the perpetual gnawing of the Worm that dyeth not, and the extreme Torments of the Fire which never ſhall be quenched. St. *John* 5. 28. *Marvel not at this, for the Hour is coming in which all that are in the Graves ſhall hear his voice, and they ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation.*

CHAP. II.

Containing Practical Directions for the General Courſe of Life.

I. Direction. *For the Right Ordering of Our Thoughts.*

Cogito, Ergo ſum; I Think, therefore I am; is a prime Concluſion with the Modern and Ingenuous Philoſopher. Thinking is the ſureſt Proof and Evidence of Being: I cannot ſo certainly conclude I Am, becauſe I Walk, I Drink, I See and Hear, becauſe the Senſes are oft-times deceived, but if I be

ſure

ſure I Think, I am ſure I Am, becauſe Thinking is an Operation that flows from Being. Now as bare Thinking is an Argument of meer Being, ſo Well-Thinking is an Evidence of Well-Being; for ſays the Wiſe-man, *Prov.* 23. *v* 7. *As a Man Thinketh in his Heart, ſo is he.*

Therefore in Order to the right Governing of thy daily Thoughts, Obſerve the following Rules.

1. Think frequently with thy ſelf, that as thy Pulſe will be continually beating, ſo thy Thoughts will be always working to thy Dying Hour, and therefore had need be well imployed.

2. Think often what a World of Sin a Man may be guilty of in his Thoughts, Atheiſm, Blaſphemy, Idolatry, Adultery, Murder, and what not? and Believe thy ſelf to be no leſs Accountable to God for the Sin of thy Thoughts, than of thy Words and Actions, *Eccleſ.* 12. 14. *God ſhall bring every ſecret thing into Judgment, whether it be Good, or whether it be Evil.*

3. Think often what a Glorious Theme and Subject for thy Thoughts God has provided and laid before thee; as himſelf in his Attributes, his Son in his Natures, Life and Actions, his Holy Spirit in all its gracious Operations, his Word and Promiſes, his Works of Creation, Preſervation and Redemption, *&c.* Aſtronomy does but Serveigh a Dunghill, in compariſon of what Chriſtianity Contemplates: Stars are but dirty Clodds compared with that Glory which lyes within the reach of the Chriſtian's Thoughts.

4. Think every Morning what good Offices thou haſt to do that Day, and ſo Think all the Day as if all thy Thoughts were written on thy Forehead for the whole World to read them, and ſo Act every Day as if thou hadſt a Thouſand Eyes upon thee.

5. Think thy own Condition to be certainly the beſt, becauſe the Wiſdom of God ſees it beſt for thee; if thou haſt not as much as others, yet thou haſt that which is Appointed for thee: In Heaven our Reward ſhall be, not according to the good things we have received here, but according to the good Works which we have done here. At the Reckoning Day he will be accounted the wiſeſt Man that has laid out his Time in good Duties, and his Treaſure in good Works.

6. Think Contentment to be the trueſt Riches, and Covetouſneſs the greateſt Poverty. He is not Rich that has much, but he that has enough; that Man is Poor who Covets more, and yet wants a Heart to enjoy what he has already.

7. Think it no part of thy Buſineſs curiouſly to Search into other Mens Lives, but narrowly to inſpect the Errors of thine own: It is much better to amend one Fault in our ſelves than to find out an hundred Faults in another.

8. Think it a greater Vertue to forgive one Injury than to do many Kindneſſes, becauſe it is harder and more againſt Nature.

9. Think him no True Friend whom one Injury can make thine Enemy. He muſt have no Friends that will have a Friend with no Faults.

10. Take a View of thy Thoughts every Night, as the Maſter does of his Servants Work every Day, and ſo think (if poſſible) of all things now, as thou wilt think of them when paſſing into Eternity.

II. Direction. *For the right Ordering of our Words.*

Speech is a very Noble and Advantageous Benefit to Man, by which he excells the whole Creation: Our Tongue is our glory, the Index and Expreſſer of our Mind and Thoughts, the Inſtrument of our Creator's Praiſe; and there is no Subject ſo ſublime and

and honourable for the Tongue of Man to be imployed about, as the Word and Works of God: There is a great Difficulty in governing of the Tongue, it being a proud and active Member, and therefore the Scripture places much of Religion in *Bridling of the Tongue*, St. *James* 1. 26.

It is the great Wisdom of a Man to know both when and what to speak, and also how and when to be silent; for a Man may Sin both Ways, by over-silence as well as by over-much speaking. Wo unto us, if we want a Tongue to Publish God's Truth, to plead God's Cause, to Vindicate God's Honour, and to sound forth God's Praise.

To Avoid all Extreams, Remember these Rules:

1. Accustom not thy self to speaking over-much and before thou speakest, Consider; let not thy Tongue run, before Reason and Judgment bid it go; if the Heart doth not premeditate, the Tongue must necessarily precipitate.

2. Let the Matter of your Speech be both true and profitable: True (logically) by an Agreement betwixt the Thing and your Words, without falshood; and True (morally) by an Agreement betwixt your Tongue and your Heart, without Dissimulation.

3. Speak always to God with extraordinary Dread and Caution, and always of him, with a profound Veneration and Awfulness of Regard.

4. Speak of Holy Things frequently, but always seriously, yet place not Religion in Talk only, nor measure Goodness by good Words; 'tis much easier to Talk like a Saint than to be one.

5. Speak well of all Men 'till thou knowest otherwise, and when thou canst not speak well, be Silent.

6. Speak not well of any undeſervedly, that's forbid Flattery: Speak not well of thy ſelf, tho' never ſo deſerving, that's Vain-glory; but Value more a good Conſcience than a good Commendation.

7. Speak not in high Commendation of any Man to his Face, nor Cenſure any Man behind his Back; but if thou knoweſt any thing good of him, tell it unto others, if any thing ill, tell it privately and prudently to himſelf.

8. Speak not well of thy ſelf, tho' others do ſo, and yet give no Occaſion to others to ſpeak otherwiſe than well of thee: Neither ſpeak thine own Praiſes, nor greedily hear them, but when any thing relates to thy own Commendation, Watch againſt the Vanity of Self-Applauding

9. Speak not Cenſoriouſly of thy Betters, nor Scornfully of thy Inferiours, nor Boaſtingly of thy Self.

10. Speak always Truth, eſpecially when called forth to ſpeak it. and abhor Lying as you abhor the Devil, who is the Father of Lyes, and the Tormenter of Lyars.

11. Swear not falſely before a Magiſtrate, for this is an Appeal to God as your Jugde, and an Engagement of God to be your Avenger: Therefore whenever you take an Oath, look that the Cauſe of it be neceſſary and weighty, the Manner of it grave and ſolemn, and the End of it honeſt and ſincere.

12. Swear not raſhly in your ordinary Diſcourſe, for this will render the Truth of all you ſay ſuſpected by wiſe Men: He that ſwears vainly, ought not to be much credited when he ſpeaks truly; becauſe he that Dreads not an Oath, will not Tremble at a Lye.

III. Direction. *For the Right Ordering of our Actions.*

Our Actions having a far greater Aptitude than our

our Words, to make an Impreſſion upon the Minds and Manners of Men whom we converſe with, it highly concerns us to exerciſe great Watchfulneſs, over our ſelves in all the Actions of humane Life, and to be exactly circumſpect in our daily walking, performing our Duty to God, our Neighbour, and our ſelves, in ſuch a manner that God may be glorified, Religion adorned, our Neighbour edified, and our own Souls ſaved. In order to that end, the following Rules may be helpful.

1. Look carefully that Love to God and Obedience to his Commands, be the Principle and Spring from whence thy Actions flow, and that the Glory of God and the Salvation of thy Soul be the End to which all thy Actions tend; and that the Word of God be thy Rule and Guide in every Enterprize and Undertaking. *Gal.* 6. 16. *As many as walk by this Rule, peace be on them, and mercy.*

2. Enterprize and Undertake no Action without Advice from Heaven, asking Counſel of God by Prayer. He bleſſeth or blaſteth our Endeavours, according as we own our dependency upon him, and Engagements to him.

3. Then ſerve the Providence of God in the Uſe of all lawful and fit Means for attaining thy Ends in all honeſt Undertakings, having firſt recommended them to the Divine Bleſſing. For know, that the Providence of God ordinarily works in a way of concurrence with our Endeavours: Follow therefore Providence, but not run before it.

4. Do no Action upon which thou may'ſt not warrantably pray for God's Bleſſing: Do nothing for which thou ſhalt need to ask God's Pardon: Let thy firſt care be, not to Do an ill Action, thy next care to Repent of it.

5. Offend not either God or thy Neighbour knowingly and deliberately; but if thou falleſt by Sur-

prize, confeſs it, for Confeſſion is ſome part of Satisfaction: By denying a little Sin, thou makeſt it great; but by confeſſing a great Sin to God, thou makeſt it as none at all.

6. Be ſtrictly juſt in all thy Dealings with Man, and think not thy ſelf diſcharged from the Duty of Righteouſneſs towards thy Neighbour, by any extraordinary Meaſures of pretended Zeal and Piety towards God: For all ſuch Pretences to Piety are but Hypocriſie, if Men be not really Honeſt as well as ſeemingly Devout. And Diſhoneſty and Unrighteouſneſs will as certainly ſhut Men out of Heaven, as Impiety and Prophaneneſs, 1 *Cor.* 6 9.

7. Think it not ſufficient that you do not do an ill thing, but you muſt not do an hard thing to any, but be kind and charitable as well as juſt and honeſt; always endeavouring to do the utmoſt good you can, by a Life of univerſal Uſefulneſs.

8. Deride not any Man's Deformities, but Bleſs God that they are not *thine*. Men ſhall anſwer at God's Bar for their Vicious Habits, but not for their Natural Imperfections.

9. Never forget the Kindneſſes which others do for you: Never upbraid others with the Courteſies which you do for them.

10. Be covetous of nothing but of doing Good, and Prodigal of nothing but of Good Counſel.

11. Promiſe nothing which may prejudice thee in the performance, but perform what thou haſt promiſed, tho' it be to thy real prejudice. A wiſe Man meaſures his Promiſes by his Abilities, but he meaſures his Performances by his Promiſes.

12. Always judge of Men by their Converſation towards God; Never, by God's Diſpenſation towards them.

13. Let not what is falſly *talk'd* of thee, ever *trouble* thee, for an ill Report makes no Body an ill Man:

Man: be careful to do nothing that deſerves to be ill ſpoken of; and then let it never Trouble thee to be ill ſpoken of undeſervedly.

14. Revenge not an Injury tho' thou could'ſt, yet ſhew that thou art able to Revenge it if thou would'ſt. To Revenge a Wrong done unto thee, is a greater Wrong to thy ſelf than the Injury received by thee. Beware when others hurt thee, that thou hurt not thy ſelf.

15. Unwillingly undertake a Suit of Law, and moſt willingly make an end of it. Chooſe rather to buy Quietneſs with ſome Loſs, than to gain much by Strife and Contention: for going to Law, is one of thoſe Lawful things which is very difficultly managed without Sin: 'Tis rare, if a Man wrongs not his Soul by Righting his Eſtate.

16. Look upon Obedience to the Authority which God has ſet over you, in all lawful and unforbidden things, to be a neceſſary and indiſpenſable Duty. In all ſuch Caſes, it is not for Men of a private Capacity to Diſpute, but to Obey.

CHAP. III.

Containing particular Advices for the well managing of every Day.

1. BEgin and End every Day with God: In the Morning when you awake, accuſtom your ſelf to Think firſt upon God, and let him have your firſt Awaking Thoughts, lift up your Hearts to God reverently and thankfully for the Reſt of the Night paſt, and let your firſt Diſcourſe be agreeable to your Thoughts, *Pſal.* 139. 18. *When I awake I am ſtill with thee.*

2. Spend that Time which muſt neceſſarily be allowed for the Dreſſing of your ſelves, in fruitful Meditation, of the great Mercy of a Nights Reſt, and of your renewed Time. Think how many ſpent that Night in Hell, how many in a Priſon, how many Worried out that Night in tormenting Pains and languiſhing Diſtempers, weary of their Beds and their Lives together: Think alſo how many Souls were the laſt Night ſummoned from their Bodies to Appear before the Dreadful God, and how ſoon your laſt Night may come.

3. Let Secret Prayer by your ſelf alone be conſtantly performed before the Work of the Day be Undertaken: It is much better to go from Prayer to Buſineſs, than from Buſineſs to Prayer, in regard of the Minds freedom from Diſtracting Thoughts: Becauſe alſo, if the World gets the Start of Religion in the Morning, 'tis hard for Religion to Overtake the World all the Day after.

4. Let Family-Worſhip be performed conſtantly and ſeaſonably, at that Hour which is freeſt in regard of Interruption, and look that it be Reverently and Spiritually performed: Call not then for the Cuſhion when there is more need of the Pillow.

5. Then ſet about and follow the Labours of your Calling with Diligence and Induſtry: He that ſays, *Be fervent in Prayer*, ſays alſo, *Be not ſlothful in Buſineſs*, Rom. 12. and let the Day be ſpent in your Calling watchfully, watching your Company you Converſe with, and the Corruption which you find ſtirring in you; but eſpecially Watch againſt thoſe Temptations, which the Company you are with, the Place you are in, or the Work and Calling you are about, may expoſe you to, or lay you under.

6. When about your Calling; if alone, improve the Time in fruitful Meditation, and holy Ejaculations, or ſhort Prayers, which are no Hinderance at all

all to your Worldly Buſineſs; if in Company, in ſuch profitable Diſcourſe as may tend to make thy ſelf and others both Wiſer and Better.

7. In doing your Duty in the Labours of your Calling, humbly depend upon God's Fatherly Care for a Comfortable Subſiſtence for thy ſelf and Family, and Compoſe thy Mind in all Conditions of Life to a quiet and ſteady Dependance on the Divine Providence, being anxiouſly Careful for nothing, but caſting all your Care upon him that Careth for you.

8. Heedfully Obſerve all the Paſſages of Divine Providence daily, both towards thy ſelf and others; and thoſe Providential Diſpenſations which thou can'ſt not thoroughly Underſtand, awfully Admire.

9. In all Places and in all Companies remember the Preſence of God, and walk continually as under the View of his All-ſeeing and Obſerving Eye. Often conſider that God is every where Preſent, and then you will ſtudy to be every where Holy.

10. Walk every day with an high Eſteem of the preciouſneſs, ſwiftneſs and irrecoverableneſs of your Time, and reſolve to ſpend it in nothing which you dare not Pray for a Bleſſing upon, in nothing which you know muſt be Repented of before you Dye, in nothing which you would not be found doing if Death ſhould ſurprize you in the doing of it.

11. Look every Day to the faithful Diſcharge of the reſpective Duties of your ſeveral Relations, as Husbands and Wives, Parents and Children, Maſters and Servants, and remember that much of the Life and Power of Religion conſiſts in the Conſcientious Practice of Relative Duties.

12. In the Evening retire, and take a View of your Actions the Day paſt, Examine what good you have either done or received, and bewail it as a Day loſt, in which you have not either Profited others or Advantaged your ſelf.

CHAP.

CHAP. IV.

Of Glorifying God in our Natural Actions, viz. *in our Eating, Drinking and Sleeping.*

IT is the Advice of the Holy Apoſtle, 1 *Cor.* 10. 31. *That whether we Eat or Drink, or whatever we do, to do all to the Glory of God*; plainly implying, that a Chriſtian ought to perform his Natural Actions to Spiritual Purpoſes, and whilſt he is feeding his Body, muſt have an Eye at his Serving of God; Eating and Drinking to the ſatisfying of our Natures, and not to the gratifying of our Luſts. Our lawful Comforts without Watchfulneſs become our greateſt Snares: The firſt Sin that ever was committed, entered the World by Eating. Our firſt Parents pleaſed their Appetites to their Ruine, which ought to make their Poſterity afraid of all ſinful Exceſſes; to prevent which, let the following Rules be remembred and obſerved:

1. Raiſe not any perplexing Scruples about what you are to Eat and Drink to no purpoſe, but only to your own Vexation. Remember, Chriſt has taken away that Diſtinction of Meats, (Clean and Unclean) which was of old amongſt the Jews, and has given us a liberty of feeding upon all the good Creatures of God with Temperance and Sobriety, 1 *Tim.* 4. 4. *Every Creature of God is good, and nothing to be refuſed, if it be received with Thankſgiving*: Which hints a ſecond Rule:

2. Look that your Meat and Drink be bleſt and ſanctified to you by Prayer and Thankſgiving: Sit not down to your Food as a Beaſt to his Fodder, without taking any Notice of the Hand that provides

vides it for you. Our Meat doth not Nouriſh us by its own Power, but by Divine Appointment, and therefore our Bleſſed Saviour, tho' he was Lord of the Creatures, yet did not ſit down to feed on them before he look'd up to Heaven for a Bleſſing upon them, St. *Mark* 6. 41. Remember that the Creatures on your Table are God's Creatures, and if you Convert them to your own Uſe without asking God's Leave, you are bold Uſurpers.

3. Eat and Drink as in the Preſence and View of God: We are moſt apt to forget God at our Meals, feeding our ſelves without fear. Now the Remembrance of God's Eye upon us will Remedy this: It is a memorable Expreſſion which you have in *Exod.* 18. *v.* 12. *And Aaron and all the Elders of Iſrael came to eat Bread with Moſes's Father-in-law before God*: Where Obſerve (1.) The Greatneſs of their Courteſie. (2.) The Graciouſneſs of their Carriage. Their Courteſie was great, tho' *Jethro* was a Stranger, and no *Iſraelite*, yet the Elders of *Iſrael* honoured him with their Company, and their Carriage was gracious, *they came to eat Bread with him before God*; that is, *in gloriam & honorem Dei*, ſays one, to the Honour and Glory of God: They received their Suſtenance as in God's ſight, and cauſed their Proviſion to tend to God's Praiſe.

4. Remember that Reaſon and not Appetite is to be our Guide and Rule both for the Quantity and Quality of our Meat and Drink: Not what Appetite likes beſt, but what Reaſon and Judgment tells you is beſt, ought to be received by you. Meat and Drink have deſtroyed more Thouſands, than ever Poyſon did; becauſe Perſons are not ſo fearful of theſe as they are of that. If the Brute Creatures at any time eat or drink to any Degree of Exceſs, it is to ſatisfie their Nature, not to gratifie their Luſts. But what an Abominable ſhame is it for Man,

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inſtead of being governed by Reaſon to be enſlaved by his Luſt; and to have his ſenſitive Appetite command his rational Faculty.

5. Take heed of making thy Table a Snare, either to thy ſelf or others. This is done two Ways: (1.) When our Meals are Incentives to Sin, and our Food is made Fewel for our Luſts; the Fleſh is an Enemy too ſtrong for us when we take away its Armour, and fight againſt it; but much more ſo, when we our ſelves put Weapons into its Hand, and provide it Ammuniton to fight againſt us. *Rom.* 13. ult. *Make no proviſion for the fleſh to fulfill the luſts thereof.* (2.) We make our Table a Snare when by our Importunities we urge others to Eat and Drink more than they deſire, or their Natures will well bear. It is unqueſtionably lawful for a Man ſometimes to exceed in his Proviſions for his Friends, but lawful at no time to exceed the bounds of Sobriety and Moderation himſelf, or to ſolicite others ſo to doe. The Royal Example of *Ahaſuerus* an Heathen King, the Spirit of God has Recorded to the ſhame of many that call themſelves Chriſtians: *Eſth.* 1. *v.* 7, 8. When he made a magnificent Feaſt for his Princes and Nobles, he commands that every Man Eat and Drink according to his own Pleaſure, and that none be compell'd.

6. Let every one labour to underſtand, what is moſt conducible to his own Health, and let that be the ordinary meaſure of his Diet, both for Quantity, Quality and Time. It is every Man's Duty to obſerve the Temper of his own Body; and to underſtand his particular Conſtitution in order to the preſervation of Life and Health; that a healthful Body may be Aſſiſtant to a holy Soul in the Service of God.

7. Often conſider with thy ſelf, what a ſinning Sin, what a Beaſtly Sin, and what a Deſtroying Sin, the

the Sin of Intemperance is. 'Tis an In-let to all Sin, and for that Reaſon perhaps is not particularly forbidden in any one of the Commandments, becauſe it is contrary to them All: Drunkenneſs may be called a breach of every one of the Commandments, becauſe it diſpoſes Men to break them All: What Sin is it, that a Drunken Man ſtands not ready to commit? Fornication, Murther, Adultery, Inceſt, what not? And how doth this Sin transform a Man into a Beaſt, and make him the Shame and Reproach of Humane Nature! Of the two, it is much worſe to be like a Beaſt than to be a Beaſt: The Beaſt is what God has made it, but the Drunkard is what Sin and the Devil has made him: Add to this, that the Intemperate Man is his own Tormenter, yea his own Deſtroyer; as appears by the many Diſeaſes and untimely Deaths which Surfeiting and Drunkenneſs daily bring upon Men. For as Temperance and Sobriety is the Nurſe and Preſerver of Life and Health, ſo Exceſs in either is the occaſion of Self-murther, 'tis like a lingring Poyſon, which tho' it works ſlowly, yet it deſtroys ſurely. Conſider laſtly, That Intemperance is a Sin which a Man cannot preſently Repent of, as ſoon as he has committed it: A Drunken Man is no more fit to Repent than a Dead Man; and what Aſſurance has any Man that when Drunkenneſs cloſes his Eyes over Night, that he ſhall not open them in Hell Flames next Morning? How many Thouſands have cloſed their Eyes in a Drunken fit, and opened them in another World.

8. Think it neither unlawful nor indecent to intermingle innocent and harmleſs Mirth with your Eating and Drinking; but always remember to keep within the bounds of Modeſty, Decency and Sobriety. It is certainly a melancholly Reflexion, that in the thing we call Society and Converſation, the Gentleman

tleman and the Chriſtian, Mirth and Religion ſhould be thought inconſiſtent; that Men to fly Preciſeneſs muſt run into Debauchery and Prophaneneſs. Cannot ſourneſs and moroſeneſs be baniſht Converſation, but muſt Modeſty and Sobriety be baniſht too? Muſt our Entertainments of one another at our Tables adminiſter either to Sin or to Sullenneſs? Surely it is poſſible to obſerve the Rules of Converſation better without running into either Extream. A Vertuous and Wiſe Man at his Table may let his Tongue looſe in a harmleſs Urbanity, but at the ſame time he ſcorns to come within the Verge of a baſe Scurrility. *Eph.* 4. 29. *Let no filthy Communication proceed out of your Mouth, but that which is good to the uſe of Edifying.*

As touching Intemperance and Exceſs in Sleep, Neceſſity Cures moſt of you that are Poor of this Evil, and it may be happy for you that it doth ſo, for how many Thouſand Hours have ſome that are Rich to account for, which were ſpent in a ſinful Exceſs of Sleep? And Oh, how earneſtly will ſuch Perſons ſhortly Wiſh for thoſe Hours to ſpend over again which were thus Conſumed.

1. Let Prudence direct you about the Meaſure of your Sleep, and Piety inſtruct you to mind the Ends of it, which are the repairing of Nature, the refreſhing of the Spirits, the ſupporting of our frail Bodies, which continual Labour and Toil would ſoon weary and wear out; but now a moderate Degree of Sleep beſt ſerves theſe Ends, namely, to fit us for Buſineſs, and enable us to Serve God by an Active Obedience.

2. Often Conſider what a great Time-waſter Sleep is, and that there is no part of your Time ſo totally loſt as that which is Conſumed in Sleep, for all that Time a Man's Reaſon lyes idle and buried, all his

his Wiſdom and Knowledge is of no Uſe or Advantage to himſelf or his Neighbour.

3. Remember how very injurious Immoderate Sleep is, both to thy Body and Soul: To thy Body, in filling that full of Diſeaſes, and making it a very Sink of Pernicious Humours: To thy Soul, by bringing a ſtupifying Dullneſs on its Faculties, and thereby rendring it unfit for Holy Services.

4. Remember alſo the grand Importance of the Buſineſs of your Souls, which lyes continually upon your Hands; and let the Conſideration of the greatneſs of your Work, rouſe and raiſe you from a Bed of Sloth. If you have a Journey to go, or ſome extraordinary Buſineſs to do, you can riſe Early at a particular time, why not then every Day, when you have much greater Buſineſs to do for God and your Souls!

5. Remember that your Morning hours are the Flower of your Time, and that early riſing makes at once both the Body healthful and the Soul holy. The Morning is the beſt time for enjoying God and our ſelves, then are our Spirits freſh, and our Hearts free from Worldly Cares.

6. Believe your ſelf certainly Accountable to God for the Time you ſpend in Sleep; this will make you with Holy *Hooper*, ſparing of your Sleep, more ſparing of your Dyet, and moſt ſparing of your Time.

CHAP. V.

Of Glorifying God in our Civil Imployments, and Labours of our particular Callings.

ALmighty God has ſent no Man into the World to be idle, but to ſerve him in the way of an honeſt

honeſt and induſtrious Diligence: He that ſays, *Remember the Sabbath-day to keep it holy*, ſays alſo, *Six days ſhalt thou labour*, either with the Labour of the Mind, or of the Body, or with both. Riches and a great Eſtate will excuſe none from labouring in ſome kind or other, in the Service of our Maker; for he that receives moſt Wages, ſurely ought to do ſome Work.

1. Labour to Underſtand and be thoroughly ſenſible how much you are beholden to God for the Benefit of a Calling: Thouſands are now Bleſſing God in Heaven for the Bleſſing of a Calling here on Earth, by which multitudes of Temptations were prevented; how many Sins doth a Life of Idleneſs expoſe unto?

2. Be Diligent and Induſtrious in the way of thy Calling, and that from a Principle of Obedience to the Divine Command: He that ſays, *Be fervent in Prayer*, ſays alſo, *Be not ſlothful in Buſineſs.* An idle Man has no Pattern or Preſident either in Hell or Heaven: Not in Hell, for the Devils are diligent about their Deeds of Darkneſs: Not in Heaven, for the Angels are continually imployed, either in Beholding God's Beauty, or in Executing God's Commands.

3. If thou art called to the meaneſt and moſt laborious Calling, that of an Husband-man, murmur not at it, becauſe it is Weariſome to the Fleſh, but eye the Command of God, and in Obedience thereunto, be diligent in thy place, and then thou glorifieſt God as truly when digging in thy Field, as the Miniſter in his Pulpit, or the Prince upon his Throne.

4. Be ſtrictly Juſt and exactly Righteous in the way of thy Calling, and with a generous Diſdain and reſolute Contempt abhorr the getting of Riches by Unrighteouſneſs: Curſed Gain is no Gain.

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How ſad is it to be Rich on Earth, and to roar in Hell for Unrighteous Riches. He that cheats and over-reaches, he that tricks and defrauds his Neighbours, is as ſure to go to Hell, without Repentance and Reſtitution, as the prophaneſt Swearer or Drunkard in a Town. 1 *Cor.* 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God?*

5. Be very careful that thy particular Calling as a private Perſon, do not incroach upon thy General Calling as a Chriſtian: The World is a great devourer of precious Time, it robs the Soul of many an Hour which ſhould be ſpent in Communion with God, and in communing with our own Hearts. How many are ſo taken up with their Trade on Earth, that they forget to converſe with Heaven: Verily there is a Holy part in every Mans Time, which the daily Exerciſes of Religion call for, and which it is our daily Duty to keep inviolable from the Sacrilegious Hands of an encroaching World.

6. Labour after an heavenly frame of Spirit in the Management of thy Earthly Buſineſs; and take heed that thy Worldly Imployments do not blunt the edge of thy ſpiritual Affections, but endeavour to keep thy Heart cloſe with God when thy Hand is employed in the Labours of thy Calling. A faithful and Loving Husband, when he has been abroad all Day in Varieties of Company, yet when he comes home at Night he brings his Affections with him as entire to his Wife, as when he went forth in the Morning from her; yea he is inwardly pleaſed, that he is got from all other Company, to enjoy hers: Thus doth a heavenly-minded Chriſtian after he has ſpent ſome time amidſt his worldly Buſineſs in the Labours of his Calling; he deſires and endeavours to bring his whole Heart to God with him, when at Night he returns into his preſence to wait upon him; yea, he ſtrives to keep his Heart with God all the

day long, by often lifting it up to God, in Holy Thoughts and Pious Ejaculations, which are an Help rather than an Hinderance to Worldly Buſineſs.

7. Eye God in every Providence thou meeteſt with in thy Calling: Doſt thou meet with any diſappointment, ſee and be ſenſible of God's Hand in it. All that are diligent are not thriving in this World: There are Myſteries of Providence as well as Myſteries of Faith, which we can never fathom. Doſt thou meet with a Bleſſing? Own God in all that good Succeſs thou findeſt in thy Imployment; ſay with Holy *Jacob*, Gen. 33. 11. *The Lord hath dealt graciouſly with me, and I have enough.* When God at any time ſends thee in Profit, let it be thy care to ſend him back Praiſe: For nothing is ſo Acceptable to God as a Grateful Mind.

8. Watch daily againſt the Sin of thy Calling, as alſo againſt the Sin of thy Conſtitution; and whatever Temptations thou meeteſt with from either, cry mightily to Heaven for Power to reſiſt them; knowing that thou never yieldeſt to a Temptation, but the Spirit withdraws in Tears, and the Devil goes away in Triumph.

9. Having uſed faithful Diligence in thy lawful Calling, perplex not thy Thoughts about the Iſſue and Succeſs of thy Endeavours; but labour to compoſe thy Mind in all Conditions of Life to a quiet and ſteady Dependance on God's Providence, being anxiouſly careful for nothing. There is a threefold Care which the Scripture takes notice of: Namely, A Care of the Head, a Care of the Hand, and a Care of the Heart. A Care of the Head, and that is a Care of Providence and prudential Forecaſt, this is commendable. A Care of the Hand, and that is a care of Diligence and Induſtry; this is profitable. But then there is the Care of the Heart, which is a Care of Diffidence and Diſtruſt, a Care of Anxiety and

and Perturbation of Mind. This is Culpable and exceeding Sinful. See St. *Matth.* 6. 31, 32, 33, 34.

10. Reſolve it in thy Mind to be chearful and contented with thy Portion (little or much) which God as a Bleſſing upon thy Endeavours, allots unto thee: not content becauſe thou can'ſt not have it otherwiſe, but from an Approbation of Divine Appointment. Neceſſity was the Heathens Schoolmaſter to teach Contentment, but Faith muſt be the Chriſtians. *Phil.* 4. 11. 14. *I have learnt*, ſays the Holy Apoſtle, (not at the Feet of *Gamaliel*, but in the School of Chriſt,) *both how to be abaſed and how to abound, how to be full and how to be empty; yea I know in whatſoever ſtate I am, therewith to be content.* How are ſome Chriſtians Minds like Muſical Inſtruments, quite out of Tune, with every Change of Weather. But it is an even Compoſedneſs of Mind in all Conditions of Life, that glorifies God, and is Advantagious to our ſelves. 1 *Tim.* 6. 16. *Godlineſs with Contentment is great Gain.* Not *Godlineſs* with an *Eſtate*, but *Godlineſs* with *Contentment*.

CHAP. VI.

Of Glorifying God in our lawful Recreations.

IT being impoſſible for the Mind of Man to be always intent upon Buſineſs, and for the Body to be exerciſed in continual Labours, the Wiſdom of God has therefore adjudged ſome Diverſion and Recreation, (the better to fit both Body and Mind for the Service of their Maker,) to be both needful and expedient, ſuch is the Conſtitution of our Bodies and the Complexion of our Minds, that neither of

them can endure a conſtant Toyl without ſome Relaxation, and delightful Diverſion. As a Bow, if always bent, will prove ſluggiſh and unſerviceable, in like manner will a Chriſtian's Mind if always intent upon the beſt things; the Arrow of Devotion will ſoon flag, and fly but ſlowly towards Heaven. A wiſe and good Man perhaps could wiſh that his Body needed no ſuch Diverſion, but finding his Body jade and tire, he is forced to give way to Reaſon, and let Religion chooſe ſuch Recreations as are healthful, ſhort, recreative and proper, to refreſh both Mind and Body; to which purpoſe the following Cautions may be Neceſſary:

1. Look that your Recreations be lawful, and ſuch as have nothing of Sin in them: We muſt not to Recreate our ſelves, do any thing which is diſhonourable to God, or injurious to our Neighbour, as they do who Droll upon things that are Sacred, and who make Back-biting Diſcourſe their Recreation.

2. Look that your Recreations anſwer the End and Deſign of their firſt Inſtitution; not to paſs Time away, which we ought above all things to Study to redeem and improve. Surely no Man needs to contrive how to drive away his Time, which flyes ſo faſt of it ſelf, and is ſo impoſſible to recover: But the true End of Recreation is the refreſhing of the Mind, and recreating of the Body, to make them both the fitter for the Service of God in the Duties of our general and particular Callings. Therefore

3. Be careful that your Recreations be ſhort and diverting, ſuch as may fit you for Buſineſs, rather than rob you of your Time. He that makes Recreation his Buſineſs, will think Buſineſs a Toyle. The End of Recreation is to fit us for Buſineſs, not to be it ſelf a Buſineſs to us.

4. Take

4. Take Care that Covetouſneſs have nothing to do in your Recreations: Let your End be meerly to Recreate your ſelf, not to Win Money, for that will certainly bring you into a double Danger, the one of Covetouſneſs, and a greedy Deſire of Winning, the other of Rage and Anger at thy bad Fortune, if thou happen to Loſe. Covetouſneſs will occaſion thy Cheating and Couzening, and Anger occaſion thy Swearing and Curſing; and thus thou makeſt that which is lawful in it ſelf, unlawful to thee, by making it an Occaſion of Sin to thee.

5. Let not your Recreations be Coſtly and Expenſive: Some Perſons have ſpent more in Gaming vainly, than would Build and Endow an Hoſpital, and maintain many Families comfortably, little conſidering that they are only God's Stewards, and muſt be ſeverely Accountable to him for every Inch of their Time, and every Penny in their Purſe, which is conſumed in Sin and Vanity.

6. Take heed that your Sports and Recreations be not Cruel: We ought not to refreſh our ſelves with Spectacles of Cruelty, in ſeeing either Men or Beaſts needleſly Tormenting each other: That Enmity which is among the Creatures is certainly the Effect of our Sin. What a Heart then has that Man that can take Delight in ſeeing the dumb Creatures Torment one another? Is it not enough for thee to behold the Antipathies which thy Sin has put into the Natures of the Creatures, but thou muſt barbarouſly make thy ſelf Merry with their Miſeries, who (in their kind) are far more ſerviceable to the Creator than thy ſelf?

7. Remember (young Men) that God's Eye is in the midſt of you, when in the midſt of your Sports and Recreations, therefore be wiſe and moderate in the purſuit of them: Do all things as in God's ſight, and you will do every thing to God's Glory. Re-

ſpect ought to be had to God in all we do, not in our Vocations only, but in our Recreations alſo; and the Remembrance of God's all-ſeeing Eye upon us, will have an Univerſal Influence upon all our Actions.

8. Take an extraordinary Care that your Recreations do not engroſs too much of your Precious Time, which was given for Nobler Purpoſes. Oh how ſadly do ſome Young Men addict themſelves to a Life of Pleaſure, Eaſe and Voluptuouſneſs, unworthily waſting the Flower of their Youth, the Strength of their Body, the Vigour of their Minds, drowning in a brutiſh Senſuality, the fair and goodly Hopes of a Vertuous Education, together with the Honour of their Families, the Expectation of their Country, and the Improvement of their Parts: as if Almighty God had placed them on the Earth, as *Leviathan* in the Sea, only to take their Sport and Paſtime therein; ſuch Perſons being *Lovers of Pleaſure more than Lovers of God*, are certainly in a moſt deplorable State.

9. But above all, take heed of making the Lords-Day your Day of Sports and Recreation: This is a Crime of a tremendous Guilt. Woe be to that Man which diſturbs God's Holy Reſt with his unholy Sports. God's Holy Day calls for Holy Delights, *Iſa.* 58. 13. *Not doing thy pleaſure on my holy Day.* Thou that art a poor Man, and ſtealeſt Time from thy Family for Unneceſſary Recreations on the Week-day, this is Theft: But to ſteal Time from thy Maker and Redeemer on his Day, is Sacriledge; of the two, it is better to Plough than to Play, to Dig than to Dance, upon the Lord's-Day.

CHAP.

CHAP. VII.

Of Glorifying God in our Religious Duties.

ALmighty God being more Honoured or Diſhonoured by us in our Religious Duties, than in all the Actions of our Lives beſides, it concerns us to be exactly Careful how we manage our Deportment in his Preſence, when we Worſhip at his Footſtool, and Bow before his Mercy-ſeat. If it be a Sin not to Aim at the Glory of God when Eating and Drinking at our own Table, much more ſo when Eating and Drinking at his Table, when we are performing the moſt tremendous Acts and Exerciſes of Religion. How ſuperſtitiouſly Devout were the Old Heathens, in the Service of their Dumb Idols? they thought nothing too good for their falſe Gods, for whom the worſt was not bad enough, the Worſhipper being better than the God he Worſhipped: When they were going to offer their Sacrifices, their Prieſts cryed out in the Audience of the People, *Procul! Oh procul eſtè prophani*; Depart all you that are Impure and Prophane from the Holy Sacrifices of the Gods. Oh were they ſo choice and chary in the Service of their dunghill Deities, and ſhall not we exerciſe a more extraordinary Dread and Caution in the Religious Service of the living and true God: Therefore to prevent ſinful Miſcarriages in Holy Duties, the following Advices may be neceſſary:

1. Labour to entertain in thy Mind awful Apprehenſions, and ſuitable Conceptions of the Majeſty of that God whom thou art addreſſing thy ſelf unto: Conceive of him in thy Mind as a God of ſuch incomprehenſible Greatneſs and Majeſty, of ſuch tranſcendent

ſcendent Holineſs and Purity, of ſuch Sanctity and Severity, that he cannot behold Iniquity in any of his Worſhippers, without the greateſt Abhorrency and Deteſtation; and for that reaſon approach thou to him with a Holy Fear, with an humble Reverence, and not without a trembling Veneration.

2. Set not about Religious Duties without previous Preparation: In every Work, whether Natural or Artificial, ſome Preparation is neceſſary to bring it to Perfection. In Works of Nature, the Ground muſt be digg'd and dreſs'd, plough'd and prepared, before the Seed be caſt into it. In Works of Art, the Muſician muſt ſtring and tune his Inſtrument, before he can play his Leſſon melodiouſly: Surely then in Holy and Religious Duties (towards which our Hearts are naturally ſo backward and averſe) it concerns us to exerciſe a Preparatory Care, to bring our Hearts into, and keep them in ſuch a holy, humble, joyful, thankful Frame and Poſture, that God may have the Glory, and We the Comfort of all our Religious Addreſſes to him, and Attendances upon him, in the way of his Ordinances.

3. Keep a Watchful Eye upon thy Heart, when thou art engaged in any Religious Duty: Never are our Hearts ſo apt to wander as at ſuch a time, and therefore they require a ſtrong Guard. How very backward is the Heart to Duty! how naturally dead and dull in Duty! how ſoon weary of Duty! how many Pretences will our Hearts make, to cauſe us to Omit Holy Performances, or to render us heedleſs and lifeleſs in them; therefore, as good *Nehemiah* when building, did Work and Watch, Watch and Work, ſo muſt we in Duty, Pray and Watch, Watch and Pray.

4. Make

4. Make Conſcience of Glorifying God in all Religious Duties, one as well as another: Partiality is hateful to God in the Duties of Religion, which have all a Divine Stamp upon them. Many Complain of their deadneſs in Prayer, and dulneſs under the Word, who never came to the Sacrament; Wonder not at it; God will not meet thee in one Ordinance if thou neglecteſt him in another. We muſt not limit and bind the Holy Spirit to this or that Duty, but wait upon him in all. Almighty God is pleaſed to Communicate himſelf with great Variety to his Children, at one time in this Ordinance, at another time in that, on purpoſe to keep up the Eſteem of all in our Hearts, and to engage us to attend upon all conſcientiouſly in the whole Courſe of our Lives.

5. Look that in all thy Religious Duties thou ſerveſt God with an Holy Alacrity, with a Spiritual Delight and Joy. Joy ſuits no Perſon ſo well as a Chriſtian, and at no Seaſon ſo well as when waiting upon God in Religious Duties: We have a Promiſe of it, *Iſa.* 12. *v* 3. *With Joy ſhall ye draw Water out of the Wells of Salvation:* And we have alſo a Promiſe made unto it, *Iſa.* 64. 5. *Thou meeteſt him that rejoiceth, and worketh Righteouſneſs*; that is, Thou Acceptſt him.

6. Look that thy End in Attending upon Religious Duties be the ſame with God's End in Appointing of them: Namely, *Firſt*, that by them we ſhould pay our Homage to him as our Sovereign Lord: And, *Secondly*, That thorough them he may Communicate his Spiritual Bleſſings into his Peoples Boſoms.

7. Above all take Care that thou doſt not blot thy Holy and Religious Duties by a wicked and Unholy Life: If thou intendeſt to foul thy Hands with Sins black Work on the Week-day, it is in vain

vain for thee to waſh them with Prayer on the Lord's-day. A little ſeeming Zeal at thy Devotion in the Church, will not gild over the Weeks Miſcarriages in thy Shop, nor attone for thy Pride and Paſſion, for thy Deceit and Fraud, for thy Riot and Exceſs.

CHAP. VIII.

Of Glorifying God in Publick Worſhip.

IT is Confeſs'd by all Perſons who have any Senſe of God and Religion upon their Minds, that they were made to ſerve and glorifie their great Creator, by a conſtant Acknowledgment of his Soveraignty over them, and their continual Dependency upon him: Now much of the Honour of God and the Credit of Religion depends upon the due Performance of his Publick Worſhip; this Glorifies God much more than any Private Addreſſes from the Family or the Cloſet, both as it creates a greater Veneration and Eſteem of God, in the Minds of Men, and alſo becauſe Publick and Solemn Adorations are the moſt Illuſtrious Teſtimonies we can render to God of our Homage to him: Beſides, how reaſonable is it, that we ſhould own the God whom we ſerve in the Face of the World.

Not but that a Chriſtian honours God highly, and ſerves him acceptably by his Family-Duties and Cloſet-Devotions: But we do much more Glorifie him by our Publick Addreſſes. Then we Honour God Eminently, when we let others ſee conſpicuouſly the high Eſteem we have of his Excellencies, and cauſe the Voice of his Praiſe to be heard amongſt Men. The Honour that is done to Perſons amongſt Men is

is not done in ſecret, but is always a Publick thing. *Honour me before the Elders of my People*, ſaid *Saul* to *Samuel*; in like manner we give unto the Lord the Honour due unto his Name, when others are Witneſſes of the Eſteem which we have of his Divine Perfections, by our Reverend Acknowledgment of him in his Publick Worſhip. To excite you therefore to a diligent and daily Attendance upon God in his Publick Worſhip, as you have Opportunity, Conſider, (1.) That Publick Worſhip Glorifies God moſt. (2.) He Accepts it beſt.

1. Publick Worſhip Glorifies God moſt, becauſe hereby a Senſe of God and Religion is beſt kept up and preſerved in the World, which otherwiſe would be in danger of being loſt. If the Publick Aſſemblies fall, Religion cannot long ſtand; the Worſhip of God in our Cloſets will not do this, becauſe it is unſeen. What we do alone, no Body ſees, (nor is it intended that they ſhould) and therefore that cannot induce others to the ſame way of Glorifying God: But when Men ſee a Body of Chriſtians aſſembled together in an humble manner, with Pious Devotion and ſubmiſſive Reverence, with bended Knees, and Eyes lifted up to Heaven, paying their Solemn Acknowledgments to the Author of their Being, this ſtrikes Men with a certain Awe, and ſupports the Belief both of God's Exiſtence and Beneficence alſo in the Minds of Men: As for Inſtance, when we ſee a great Multitude of poor People conſtantly waiting at the Gates of an Houſe, we preſently conclude that ſome great and good Man dwells there, whom the Poor wait upon: Thus doth the Publick Worſhip of Pious Chriſtians ſpread the Fame of God's extraordinary Goodneſs, far and near; whereas when few or none tread in the Courts of his Houſe, (which were built to contain a Multitude of Worſhippers, and to repreſent the inconceiveable

ceivable Greatneſs of that God who is therein Worſhipped) this very much damps the Senſe of God and Religion in the World, and repreſents him after a poor and contemptible Faſhion. Oh how unſuitable then is it, that the Worſhip of ſuch a ſuperexcellent and tranſcendent Being, as God is, ſhould be confined to our Cloſets and Private Houſes, when it is much more ſuitable and agreeable to his Nature that we Magnifie and Praiſe him as openly and as Publickly as poſſibly we can, that ſo we may not ſeem to Worſhip ſome little petty Deity, but the Almighty and Univerſal Lord of Heaven and Earth.

2. As Publick Worſhip glorifies God moſt, ſo he accepts it beſt, for there is nothing that Almighty God more delights in, than in the joint Prayers and Praiſes of his People, *Pſal.* 87. 2. *The Lord loveth the gates of Sion more than all the dwellings of Jacob*: No doubt the Prayers which good Men put up to Almighty God from under their Private Roofs, are very acceptable to him; but if a Chriſtian's ſingle Voice in Prayer be ſo ſweet, what is the Churches Quire, the joint Prayers of a multitude of good Men in Conſort together. A Father is glad to ſee any one of his Children at his Houſe, and makes him Welcome when he Viſits him, but when they meet all together there, then is the Feaſt and ſplendid Entertainment. Verily the Publick Prayers and Praiſes of God's Children are the Emblems of Heaven, and a Devout Soul when joining in the Publick Aſſemblies, looks upon himſelf as in the very Suburbs of Heaven, it being the neareſt Approach that he can make to that glorified Society on this ſide Glory.

In order to your profitable Attendance upon God in his Publick Worſhip, let the following Directions be Obſerved by you:

1. Come

1. Come always at the Beginning of Publick Worſhip, and tarry conſtantly 'till all is ended, neither coming late, nor running away early, before the Bleſſing be given, which many careleſs People rudely do, as if they were as glad to get out of God's Houſe as out of a Priſon. Thoſe two Pious and Uſeful Men, whoſe Memories you of this place have ſuch a deſerved Veneration for, Mr. *Rogers*, ſometimes your Miniſter, and Mr. *Hilderſham*, the one in his Expoſition of St. *Peter*, and the other in his Lectures on St. *John*, do give frequent Advice to their People, not only to come at the Beginning, but before the Beginning of Publick Worſhip: "It becoming the People, ſay they, to wait "for the Miniſter, rather than the Miniſter to ſtay "for the People. Think not then that you are time enough at Church if you get to the Sermon, tho' you miſs the Prayers, for they Prepare you for the Word, and Sanctifie the Word unto you. It is not the way to profit by one Ordinance, to Neglect another.

2. Enter the publick Aſſemblies awfully and reverently; preſume not to come into the Houſe of God, as you do into a Play-houſe, or Dancing-School, laughing and toying, nor to go out of it as ſuch; but labour for a lively and vigorous ſenſe of God impreſs'd upon your Minds, and to get your Hearts poſſeſt with the Conſideration of the infinite Majeſty and glorious Excellency of that God whom you are Addreſſing your ſelves unto.

3. When preſent in the publick Aſſemblies, joyn uniformly with the Congregation in all the parts of God's Worſhip: It makes much for the Comelineſs and Reverence of God's Worſhip, that all things be done in order; when the Congregation *prays*, *hears*, *kneels*, and *ſings* together, as if the whole Congregation were but one Man.

4. Look

4. Look that the Intention of your Mind, and the Reverence of your Body, do always accompany each other in the Publick Worſhip of God, particularly in Prayer, look that your Soul aſcend with every Petition that is put up at the Throne of Grace, and let the Poſture of thy Body declare the Veneration of thy Soul. To that end, Always Kneel at Prayer, if with any conveniency you can. This poſture of Kneeling, and ſometimes of lying proſtrate upon the Face in Prayer, was conſtantly uſed in the Jewiſh Church, and the Chriſtian Church was never acquainted with any other Poſture, except only betwixt *Eaſter* and *Whitſontide*, when in Memory of Chriſt's Reſurrection they were wont to ſtand. As for ſuch amongſt us who Rudely ſit at Prayer, it ſhews, that their Minds are not poſſeſt with an awful ſenſe of that vaſt and infinite diſtance and diſproportion that is betwixt God and them. Sitting, no where appears in Scripture to have been uſed as a Praying Poſture: As for that one Text 2 *Sam.* 7. *v.* 18. that *David ſat before the Lord and ſaid*, &c. it may as well be read, *David abode*, or *ſtayed* before the Lord, and ſo is rendered 1 *Sam.* 1. 22. Nor is it with me ſuppoſeable, that *David* would preſent his Supplications to Almighty God in ſuch a ſaucy manner as he would not ſuffer one of his own Subjects to preſent a Petition to himſelf. A Prince would not like an irreverent Behaviour from his Servant in his Bed-Chamber, where none beſides himſelf is Witneſs to it; much leſs would he bear it in his Preſence-Chamber, where he ſits upon his Throne before a Multitude of his Subjects.

5. Therefore to compoſe the Frame of your Mind, and to regulate the Behaviour of your Body, whilſt you are attending upon Almighty God in his publick Ordinances, often remember the ſeveral Eyes that are

are upon you, and taking notice of you: Namely, the All-ſeeing Eye of God, the Obſerving Eye of Conſcience, the Vigilant Eye of the World, and the Malignant Eye of Sathan.

6. Never Attend upon Almighty God in publick Duties, before you have waited upon him in your private Devotions: Enter your Cloſet before you enter into God's Houſe, and there, firſt, conſider and then pray. Conſider with thy ſelf the weight and importance of thoſe Duties which thou art about to engage in: Conſider the worth and value of an Opportunity for thy Soul which thou art that Day intruſted with; but eſpecially reflect often upon the ſtrictneſs of that Account which is to be given, for the long enjoyment of the plentiful Means of Grace afforded to thee. Next bow thy Knees to Almighty God in Prayer, humbly implore his gracious Preſence with thee, and Aſſiſtance of thee, in thy private Preparations, and in thy publick Adminiſtrations alſo. Remember, that as thou canſt do nothing of thy ſelf at the Ordinance without God's Aſſiſtance, ſo God will do nothing for thee by the Ordinance without thy Endeavours: The remembrance of the former will ſtir thee up to a more fervent Supplication for, and a more importunate Expectation of, Help from Heaven: And the conſideration of the latter will excite our Diligence and Care both in our Preparation for, and Attendance upon, all the Sacred and ſolemn Inſtitutions of Almighty God.

Take therefore the Throne of Grace in thy way to hear the Word of Grace, and never go forth out of thine own Houſe without Preparation and Prayer, to the Houſe of God. And let ſuch of you as plead to me want of Ability to expreſs your Deſires to God, make uſe of the following Prayer, or ſome other compoſed to your Hand; both in your

Cloſet

Cloſet alone, and alſo in your Family, changing only the Perſon, according as you pray by your ſelf alone, or together with your Houſhold.

A *Prayer* to be uſed on the *Lords-Day* Morning, or at any other time, before we go forth to Publick Worſhip.

O H Almighty and moſt Glorious Lord God! who art greatly to be feared in the Aſſemblies of thy Saints, and to be had in Reverence of all them that are round about Thee. Altho' thou art infinitely exalted above all the Prayers and Praiſes, above all the Adorations and Acknowledgments of thy Creatures, yet ſuch is thy aſtoniſhing Kindneſs and Condeſcention, as not only to indulge us a Liberty of Acceſs unto Thee, but alſo to account thy ſelf highly honoured by us, when we come into thy Preſence, to celebrate thy Praiſes, and to renew our Acquaintance and Communion with Thee in the publick Duties and Exerciſes of thy Worſhip and Service. In a humble ſenſe of our unworthineſs, in a chearful compliance with our Duty, and in a thankful Acknowledgment of our Priviledge, we deſire to go forth this Day, to Worſhip at thy Footſtool, and to pay our Vows in the great Congregation. God Almighty pardon to us all the Errors of our Life paſt, and ſuffer them not to ſtand this Day as a Partition-wall betwixt thy Majeſty and our Souls, to hinder either the Aſcent of our Prayers up to God, or the Deſcent of thy Grace and Mercy upon Us. Help us ſeriouſly to conſider, now our Faces are towards thy Houſe, whoſe Word it is we are going forth to hear, whoſe work it is we are about, and unto whom we muſt all render a ſtrict, and for ought we know a very ſudden Account, for all Opportunities and Seaſons of Grace we are entruſted with.

Let us hear that Word of thine which ſhall be either read

read or preached this Day unto us, and receive it alſo as a Meſſage ſent from Heaven unto us, to guide us in the Way that leads thither: Oh let us love thy Precepts, tremble at thy Threatnings, hope in thy Promiſes. Let us, and all that ſhall joyn with us, hear thy Word without prejudice, entertain thy Truths without Partiality, and obey from the Heart that Form of Doctrine which ſhall be delivered to us.

Succeed with thy Bleſſing the Labours of all thy Miniſters and Ambaſſadours this Day; eſpecially be with thy Servant whom thou haſt ſet as a Watchman over this Place and People, that he may ſpeak as the Oracles of God, and deliver thy Meſſage plainly and perſwaſively, that it may become effectual for the informing of our Judgments, for the renewing of our Natures, for the Reforming of our Lives, and for the eternal Salvation of every one of our precious and Immortal Souls in the day of the Lord Jeſus, who hath both directed and commanded us when we pray to ſay, Our Father, *&c.*

7. As ſoon as the Publick Ordinances are over, retire and withdraw thy ſelf from the World, and be much in the preſent Meditation of what thou haſt heard. If thou art a ſingle Perſon, call thy ſelf to an Account, if thou haſt a Family call thy Houſhold to give an Account of what they have heard that Day; and endeavour thy ſelf (according to thy Duty) to be their Remembrancers, by Repeating to them, either by the Strength of thy Memory, or by the help of thy Pen, the chief Heads of Diſcourſe which were inſiſted upon, for the Informing of their Judgments, and directing of their Practice. This was the pious Practice of your Forefathers, and if ever Religion recovers its decayed Strength, it muſt be by the Help and Encouragement of Family-Governours, who holily Reſolve, that whatever others do, they and theirs will ſerve the Lord.

8. Conclude and end the day of Publick Worſhip with Family Prayer and a Pſalm of Praiſe; bewailing the miſcarriages of your Hearts in holy Duties, imploring Forgiveneſs of the Iniquities of your Holy Things, and the Acceptation of your Sacrifice and Service in and thorough our great High-Prieſt and Worthy Mediator; and if thy perſonal Abilities fail thee, make uſe of the following Words to expreſs thy Deſires to God by.

A *Prayer* to be uſed on the *Lord's-Day* Evening, or at any other time, after we have Attended upon Almighty God in his Publick Worſhip.

Moſt Glorious and Holy Lord God! We thy moſt unworthy Servants humbly preſent our ſelves this Evening at the Foot-ſtool of thy Throne of Grace and Mercy, to offer up unto thy Majeſty, the God of our Mercies, our Evening-Sacrifice of Praiſe and Thanksgiving, for all that Abundant Grace and Goodneſs which we have experienced from Thee in the whole courſe of our Lives. We bleſs Thee for our Creation, that Thou madeſt us Reaſonable Creatures, capable of knowing, ſerving, and enjoying Thee, our great Creator. We magnify Thee for our Preſervation, that by the ſame Omnipotent Power which created us at firſt out of Nothing, Thou haſt ſuſtained us to this moment in Life and Being, in Health and Strength, when ſo many are either gone down to the Chambers of the Grave, or confined to Beds of Languiſhing and Weakneſs, weary of their Beds and their Lives together. Oh our God! how does the Health and Eaſe of one day deſerve the Thankfulneſs of our whole Lives! But above all, we adore Thee for Thine ineſtimable Love in our Redemption by the Son of Thy Love the Holy Jeſus: We thank Thee, that he lived exemplar

rily, that he died meritoriouſly, that he aroſe again victoriouſly, that he aſcended into Heaven Triumphantly, and there interceeds prevalently at the right Hand of his Father and our Father, of his God and our God: For all the invaluable Fruits and Benefits of this our Dear Redeemer's Undertaking for us, we Laud Thee, we Bleſs Thee, we Magnifie Thee, we Glorifie Thee, we give Thanks unto thee, Holy Father, Heavenly King, Almighty and Everlaſting God, moſt humbly beſeeching thee, that as Thou haſt been pleaſed to call us to the Knowledge of thy Son, and to Believe in him, ſo Thou would'ſt encreaſe this Knowledge, and confirm this Faith in us evermore; that every one of us that nameth the Name of Chriſt may be careful to depart from all Iniquity, and may walk worthy of our Holy Profeſſion, anſwering the Dignity and Obligation of our Chriſtian Name. We Bleſs thee alſo for the Miſſion and Deſcent of the Holy Ghoſt, to be a Witneſs of our Saviour's Exaltation, and to ſupply the Want of his Bodily Preſence. We moſt earneſtly beſeech Almighty God that every one of us may be quickened by his Renovation, that we may be Acted by his Influences, and Animated in our Devotions by his Aſſiſtances: Oh may all our Good Purpoſes and Pious Reſolutions, which are the Effect of the Holy Spirits Inſpiration, be perpetually cheriſhed in our Minds by him, which otherwiſe will fade and wither, will languiſh and dye! We can never ſufficiently, Oh Lord, magnifie Thy Mercy and Goodneſs, for the invaluable Gift of Thy Goſpel to us, which has revealed unto us the Way of Salvation, and for the many Opportunities enjoyed by us of Hearing the Word of Thy Grace diſpenſed to us: Pardon to us our great Unthankfulneſs for the Continuance of thine Ordinances, and our greater Unfruitfulneſs under them. We Confeſs with ſhame and ſorrow we have been too Careleſs and Unattentive Hearers of Thy Holy Word, remembring little, and practiſing leſs. How often have we turned our Backs upon thy Holy Table, as if we judged the Love of our

dying Redeemer not worth remembring by us: Or if we have not wholly neglected that Sacred Ordinance, we have not ſo grown in the Graces and Comforts of thy Holy Spirit by it, as we might have done.

Forgive unto us the Sins of this Day; more-eſpecially Pardon to us the Iniquities of our Holy Things, our unpreparedneſs for, our backwardneſs to, our deadneſs and dullneſs in the Performance of thoſe High and Holy Duties we have this day been Engaging in; let our Perſons and Performances find a gracious Acceptance with Thee, in and thorough our worthy Mediator; for his ſake receive us and ours into Thy Protection this Night, may we lye down in Thy fear, ariſe in Thy favour, and our Reſt be made refreſhing to us, and we thereby the better enabled to ſerve Thee in our ſeveral Vocations and Callings the Day that is approaching. Extend Thy Compaſſions to the whole World, pity the deplorable Ruines of Mankind, ſend forth the Light of Thy Goſpel into the dark Corners of the Earth that periſh for want of Viſion: Eſpecially remember thy Church, whereſoever diſperſed, or however diſtreſſed; be a perpetual Protection and Defence to that part of Thy Church which Thine own right Hand has planted, and hitherto ſo miraculouſly preſerved in theſe Nations to which we belong. We thank Thee for all the wonderful Appearances of Thy Power and Goodneſs towards us; and we beg of God to eſtabliſh us upon ſuch Foundations of Righteouſneſs and Peace, that it may never more be in the Power of our reſtleſs Adverſaries to diſturb us.

God Almighty Guide and Guard, Bleſs and Protect thine Anointed Servant, our Sovereign Lord King William, *let His Days on Earth be like the Days of Heaven, many and Happy; and after a long and religious Reign, upon a peaceable and unmoleſted Throne, may God Crown Him with the Rewards of a Glorious and Bleſſed Immortality.*

Bleſs Him and us in all His Royal Relations, with all the Nobility, the Judges, Magiſtrates, Gentry and Commonalty of this Land; and grant them all Wiſdom and Grace to Fear God, to Honour the King, and Love one another.

But for the ſake of all, Bleſs all thoſe that Adminiſter unto Thee in Holy Things, and let all the Governours and Paſtors of Thy Church, further the Edification of it by Soundneſs of Doctrine and Holineſs of Life; but eſpecially Bleſs the Miniſtry of Thy Servant in this Town, and make it ſucceſsful for the Converſion, Edification and Salvation of all that ſit under it.

Remember all the Sons and Daughters of Sorrow and Affliction, and diſpenſe Thy Mercies ſuitably to their various Neceſſities: Do good to all our Friends, Relations and Acquaintance, Pardon and Forgive our Enemies; and do more abundantly for us, ours, and all thine, above what we are able to ask, or worthy to receive, for Chriſt's ſake, in whoſe Name and Words we farther call upon thee.

Our Father, *&c.*

An HYMN *or Pſalm of Praiſe for the* Lord's-Day.

THis is the Day, the Lord's own Day,
A Day of Holy Reſt.
Oh Teach our Souls to Reſt from Sin,
That Reſt will pleaſe thee beſt.

This is the Day, thy Day, Oh Lord!
On which thou didſt Ariſe,
For Sinners, having made thy ſelf
A Sinleſs Sacrifice.

Thou, Thou alone, Redeemed haſt,
Our Souls from deadly Thrall,
With no leſs Price than precious Blood,
The Purchaſe of us all.

Hadſt thou not dy'd, we had not liv'd,
But dy'd Eternally;
We'll live to him that dy'd for us,
And Praiſe his Name on high.

Thou Dy'dſt indeed, but roſe again,
And didſt Aſcend on high,
That we poor Sinners, loſt and dead,
Might live Eternally.

Thy Blood was ſhed inſtead of ours,
Thy Soul our Guilt did bear,
Thou took'ſt our Sins, gave us thy ſelf,
Thy Love's beyond compare

Welcome and Dear unto my Soul
Is thy moſt Holy Day,
But what a Sabbath ſhall I keep
With thee my God, for aye!

I Come, I Wait, I Hear, I Pray,
Thy Footſteps, Lord, I trace;
I joy to think this is the way
To ſee my Saviour's Face.

Theſe are my Preparation-Days,
And when my Soul is Dreſt,
Theſe Sabbaths ſhall deliver me
To mine Eternal Reſt.

CHAP. IX.

Of Glorifying God in Family-Worſhip.

MAn's chief Prerogative and Dignity, which he hath to Glory of, is this, that he is the only Crea

Creature in the Viſible World, made to Worſhip and Enjoy his great Creator. All the Creatures are Servants, but Man is only a Prieſt to God, they obey their Maker, he only Worſhips him: This Worſhip under the Law was Limited to a particular place, *to wit*, The Tabernacle and the Temple, the Tabernacle was an Ambulatory Temple, and the Temple was a ſtanding Tabernacle: into which they were of old required to repair; and where Almighty God Promiſed to accept them. But under the Goſpel, Almighty God has declared that it is his Will, that *Men pray every where, lifting up pure Hands, without Wrath and Doubting.* So then, a Chriſtian's private Houſe is his Chapel of Eaſe, in which Almighty God allows him the Liberty and enjoyns him the Duty of Worſhipping with his Houſhold: And accordingly we find that Religious Houſholders have in all Ages Conſtantly and Conſciencioufly performed this Duty. Devout *Cornelius*, his Family-Religion ſtands upon Record; *Acts* 10. 2. *He feared God with all his Houſe*; that is, he Reverenc'd and Worſhip'd him: It is added, that he *gave much Alms to the People, and prayed to God always.* Surely he that was ſo Charitable at his Door, to refreſh the pinched Bowels of his poor Neighbours, could not be ſo cruel to his Relations Souls within his Houſe, as to Lock up his Religion in a Cloſet from them.

To Convince you of the Equity and Reaſonableneſs of this Duty of Worſhipping God daily, in and with your Families, Conſider,

1. The Right which Almighty God has to your Family-Worſhip, by vertue of that Relation which he ſtands in to your Families. He is the Founder of your Families, the continual Preſerver of them, and a daily Benefactor to them, the very Being of

your Families, as ſuch, is from the Lord: He builds the Houſe, he ſetteth the Solitary in Families. He has founded this Domeſtical Society, ultimately for his own Glory, and Subordinately for our Good and Comfort. Your Families then are God's by a Right of Creation; and by a Right of Conſervation alſo. He made them, and he ſuſtains them: We and ours live upon his Bounty, are maintained at his Coſt; 'tis his Flax and his Wool which we daily wear, and he giveth us richly all things to enjoy. Now if *the Ox knoweth his Owner, and the Aſs his Maſters Crib*, ſhall a Family which Almighty God doth hourly ſuſtain and nouriſh, neglect to pay their Homage to him, and own their Dependance on him? Conſider,

2. The Superadded Obligation you lye under to the performance of this Duty, both in point of Duty and in point of Intereſt.

In point of Duty: (1.) As you are intruſted by Almighty God with the Care and Charge of your Children and Servants alſo; for which reaſon every Parent and Maſter is conſtituted a Prophet, Prieſt, and King, in and unto his Houſhold. As a Prophet he is to teach them by Inſtruction and Example. As a Prieſt he is to offer up the daily Sacrifice of Prayer and Praiſe for them. And as a King he is to command his Children and his Houſhold after him to keep the way of the Lord.

In point of Intereſt alſo: (2.) Have you not many Family-Sins to confeſs, and many Family-Wants to ſupply? Now is there any that can pardon the one, or ſupply the other, beſides God? If thy Children want Bread, can'ſt thou put it into their Mouths before God puts it into thy Hand? If they want Grace, can any Work it in their Hearts but the God of all Grace? In a Word: Do you not daily receive many Family-Mercies from the Hand of Divine Bounty?

Bounty? and is it not reaſonable that they which eat of the ſame Feaſt, ſhould joyn in the ſame Song of Praiſe to the Founder of it? When you awake in the Morning, and find none of your Families dead in their Beds, or Buried in the Ruines of their Habitation, but all of you preſerved from Death and Danger, and delivered from the Power and Malice of Evil Spirits, and out of the Hands of unreaſonable and wicked Men, is not this a Mercy that deſerves thy calling thy Family together jointly to offer up your thankful Acknowledgments to the God of your Mercies?

3. Conſider, That the very Heathens at the great Day will ariſe up in Judgment, and condemn all ſuch Perſons as live in the neglect of Worſhipping God in their Families. For even they had their Θεοὶ Κατοικίδιοι, their *Dij Domeſtici*, their *Lares* and *Penates*, their Houſhold Gods as they call'd them, whom they ſacrificed Morning and Evening unto, that they might conciliate their Favour, and be ſucceſsful in their Enterprizes. The Old Heathens were wont to ſay, *Now we have Sacrificed, let us go to Bed.* How many that call themſelves Chriſtians ſay, *Now we have Supped, let us go to Bed!* Oh what ſhall we think of ſuch Perſons? Are they Men, or are they Swine? They are ſunk not only below Heathens, but even as low as Brutes, who never look up to the Hand that feeds them.

Now that your Family-Worſhip may be performed in an Acceptable and Advantagious manner: Let the following Advices be obſerved by you.

1. Take care that Family-Worſhip be performed conſtantly, and ſeaſonably; by Family-Worſhip, I mean eſpecially Family-Prayer, Reading the Holy Scriptures, *&c.* Catechizing and Inſtructing Children and Servants in the Fundamental Principles of Chriſtianity, and praiſing of God in Singing. All which Duties the Family-Governour is to take care,

not

not only that they be performed *constantly*, but *seasonably*; at such times as are freest in regard of Interruption; particularly, the Morning is the fittest Season, when our Spirits are fresh and lively, and before a Throng of Worldly Business crowds in upon us: You will find it much better to go from Prayer to Business, than from Business to Prayer, in regard of the freedom of your Minds from distracting Thoughts. So when the Evening comes on, delay not the performance of your Duty to an unseasonable Hour. Some Masters call for the Cushion to go to Prayer, when they are more fit for the Pillow and to go to sleep. But supposing that this should not be thine own Case, thou art wakeful thy self, yet thou oughtest to consider the condition of thy poor Servants, who work hard in the Day, and to take heed that thou dost not expose them to the Sin and Temptation of drowsie Praying.

2. Look upon it as thy obliged Duty, to Pray Morning and Evening in thy Family; many Masters pray neither Morning nor Night with their Household, some pray at Night only, and then so late that a Child is asleep in one Corner, and a Servant in another, and the Master himself between sleeping and waking; can such hanging down our Heads, instead of lifting up our Hands, be Accepted as an Evening Sacrifice? Surely we cannot expect it. To convince you how reasonably Almighty God may expect from you a Morning as well as an Evening Sacrifice of Prayer and Praise: Consider, (1.) That under the Law Almighty God required thus much, namely both a Morning and Evening Sacrifice, which was called the continual Burnt-offering. (2.) That we have no reason to think or suppose that Almighty God expects less, but rather more Homage and spiritual Worship from us now, having

having freed us from the burthen of ſuch Ceremonial Obſervances as they were obliged to. (3.) That the often repeated Commands of the Goſpel, which require us to *pray always*, and to *pray without ceaſing*, cannot reaſonably be thought to ſignifie leſs than praying as often as the Jews offered Sacrifice, which was Morning and Evening. And this may as properly be called a *praying continually*, as the Morning and Evening Sacrifices under the Law, were called a *continual Burnt-Offering*: So that if you do not pray Morning and Evening, you muſt ſuppoſe that Almighty God will accept of leſs Service under the Goſpel, than he did under the Law.

3. Advice is this, Spend ſo much time in Family-Worſhip, and particularly in Prayer, that thoſe that joyn with you may be affected, but not ſo much time as to be wearied with the Duty. My meaning plainly is, be neither too ſhort, nor yet too tedious: To ariſe up from our Knees, before our Hearts are affected either with our own Sins, or with God's Mercies, is to come away from a Duty no better than we went to it: And ſuch an overhaſty Brevity argues very little Delight that we take in the Duty; but ſhews that we are very glad to get out of God's Preſence as ſoon as we can. And on the other Hand, too much prolixity and length in Duty has it Inconveniencies, and makes the Duty burthenſome, and Perſons the more backward to the performance of it. Let thy Prudence then ſo guide thee in the management of thy Duty, that God may have the Glory, thy ſelf and others the Benefit of thy attendance on him in Holy Duties.

4. Labour to preſerve Family-Peace; if you would acceptably perform Family-Prayers, agree together in Love, that your Prayers be not hin-

dred.

dred. This is certain, that Religion, and the Power of Holineſs can never thrive or proſper in that Family, where Diſcord and Contention dwells; you may as well hope to Live together comfortably in an Houſe on Fire, as Pray together acceptably when your Spirits are inflamed with Paſſion, or imbitter'd with Prejudice one againſt another; nay verily, the Body may as well thrive in a Fever as ſuch a Family grow in Grace. As the fire in the Bones muſt be quenched, and the Body brought to its natural Temper and Diſpoſition before it can Thrive and grow Healthy, ſo theſe unkindly Heats muſt be quench'd in a Family before Religion can Thrive or Proſper: That Family will be unſucceſsful in Praying, that is much ſquabling and brawling, often contending with and claſhing againſt one another.

5. Take heed of ſetting up Family-Worſhip in oppoſition to Publick Worſhip, or to ſuffer the one to interfere with the other: We can ſay our Prayers (ſay ſome) in the Chimny-corner, what need we go to Church to do it? But at this rate, all ſenſe of God and Religion will be utterly loſt in the World; and is not the Communion of Saints and the Fellowſhip of Holy Chriſtians, a Priviledge worth thy prizing? How does the Preſence of Devout Souls ſometimes fire and inflame our cold Spirits, and cauſe them to grow into greater Ardours and Tranſports of Zeal! Thus the Divine *Herbert* ſweetly expreſſes it,

Though Private Prayer be a brave Deſign,
Yet Publick hath more Promiſes, more Love, &c.
Leave there thy Six and Seven
To pray with moſt, for where moſt pray, is Heaven.

God

God allows you time both for Publick-Worſhip and Family-Duties, he expects the joynt performance of both from you. Let Piety and Prudence ſo Guide and Direct you in the management of both, that God may be Glorified, and your Souls improved by both.

6 Let not the ſenſe of thine own Weakneſs, or want of Gifts and Parts, *&c.* diſcourage thee from the daily performance of this Duty of Praying in and with thy Family; but in Obedience to God ſet about it in the beſt manner thou art able, and he will pardon thy Weakneſs, and accept thy Sincerity. It is not enlarged Parts and Gifts, and Florid Expreſſions, that Almighty God looks at, but an Humble, Penitent, Broken and Believing Heart: In Prayer it is not the quaint Note of the Nightingal, but the mournful Tone of the Dove, that finds the beſt acceptance. Study your Sins, your Wants, and Mercies, and get a ſenſe of all theſe upon your Hearts, and you will be able in ſome meaſure to expreſs your Deſires to Almighty God. But if after all, the want of ſuitable Expreſſions do diſcourage thee from Praying before others in thy Family, make uſe of ſome of thoſe many good Books of Devotion which are amongſt us: Or if you have none of them, and are ſo poor that you cannot purchaſe them, make uſe of the following Words to expreſs your Family-Wants in to Almighty God, Morning and Evening.

A Family Prayer for the Morning.

O H Eternal, Ever-Glorious, Ever-Gracious and Merciful Lord our God! Thou filleſt the Heavens with thy Glory, the Earth with thy Goodneſs, and all places with the Immenſity of thy Preſence. We pray Thee fill our Hearts with Awful Apprehenſions of thy Great

Great and Glorious Majesty, that whenever we come before Thee, we may Sanctifie Thy Name in all our Religious Addresses to Thee.

We Holily Admire, and Humbly Adore thy Divine Goodness towards us, in this Invaluable Priviledge of our Admission to the Throne of Grace, (which our dear Redeemer has purchased for us,) by Faith in whose Mediation it is that we offer up our Prayers and Supplications now unto Thee, beseeching Thee for his satisfaction sake to pardon our Iniquities, and for his Intercession sake to hear our Prayers.

It is oh Lord! the sincere desire of our Souls this Morning, to give Glory to Thy Name by a free Penitent Acknowledgment and Confession of our Sin and Guilt, which has rendred us All justly lyable and obnoxious to Thy Wrath and Curse.

Particularly, We lament before God, the want of the Orignial Purity and Perfection of our Natures, the loss of Thy Divine Image which was Instampt upon our Souls in their first Creation: Oh how have we by our Apostacy from God, forfeited his Favour, and lost his Likeness, being by Nature Children of Wrath, because Children of Disobedience!

Help us also to lie low at thy Foot in a Sorrowful sight and sense of the manifold Actual Transgressions and Provocations of our Lives.

Humble us greatly for all the Follies and Indecencies of our Child-hood, for the Vanities of our Youth, and the sinfulness of our Riper Years; for our Sins of Ignorance and of Knowledge, of Weakness and of Wilfulness, of Omission and of Commission, against Thy Law and against Thy Gospel, against the motions of Thy Holy Spirit, and the Checks of our own Consciences. We lament and bewail them all in Thy Presence, they are our Grief and our Shame, and the burthen of our Souls: God Almighty pardon them unto us; blot them out of Thy Book, bury them in our Saviour's Grave, that they may never arise more

either

either in this World to Shame us, or in the World to come to Condemn us.

And as we humbly implore thy pardoning Mercy for the Errors of our Life paſt, ſo we do Importunately beg the Aids of Thy Divine Grace to impower us againſt the Dominion of Sin for the time to come; let the Grace of God which has appeared to us in Thy Goſpel, Teach every one of us practically to deny all Ungodlineſs and Worldly Luſts, and to Live Soberly, Righteouſly, and Godly in this preſent World. And God Almighty keep it in the purpoſe of our Hearts for ever to continue faithful to him, that with full purpoſe of Heart we may cleave unto the Lord, that continuing Faithful to the Death, we may lay hold of the Crown of Life.

Prepare and fit us for Thy whole providential Will and Pleaſure. We pray Thee Compſe our Minds in all Conditions of Life, to a quiet and ſteady dependance on Thy Good Providence, that we may be Solicitouſly careful for nothing, but in every Condition by Prayer and Supplication let us make our Requeſts known to God: Mind us of our Mortality, and let us never be forgetful of our latter end; help us practically to Underſtand how frail we are, and let us wiſely prepare for that great change of ours which will Tranſlate every Soul of us into an Unchangeable and Everlaſting State.

Extend Thy Goodneſs and Compaſſions to the whole World: Pity the deplorable Ruines of Mankind; think upon the dark Corners of the Earth, that periſh for want of Viſion; and whereever thou haſt a Church planted, perpetually watch over it, and be a protection to it: Continue Thy Loving kindneſs to this Church and Nation to which we belong, pardon our Sins, avert our Judgments, heal our Breaches, compoſe our Unreaſonable Diviſions: Bleſs our Governours, eſpecially Thy Servant on the Throne, let His Reign over us be long and proſperous: Bleſs all the Governours and Teachers of thy Church, particularly him and his Labours who Adminiſters

miniſters to Thee and us in holy things in this Congregation. Let all in an afflicted Condition be had in Remembrance of God: Give them patience under their Sufferings, advantage by them, and in thy good time a happy Iſſue and Deliverance out of them. Bleſs all our Relations, Friends and Acquaintance, Pardon and Forgive our Enemies, and enable us to forgive them alſo.

And now oh Father! Accept we pray thee, our thankful Returns for all the inſtances of thy Goodneſs towards us, particularly for our Creation, Preſervation and all the Bleſſings of this Life: But eſpecially and above all for thy wonderful Love in the Redemption of Mankind by the Son of thy Love, the Holy Jeſus: We bleſs thee for the means of Grace and for the hope of Glory. We thank thee for all the Comforts and Conveniencies of Life afforded to us, for thy Good Hand of Providence over us this laſt Night, and for raiſing us up this Morning to ſee the light of another Day. Stand charged with the particular care of every one of us, proſper the labour of our Hands, and bleſs us in all our lawful Undertakings, preſerve us from the Evil of Sin, and keep us in perpetual Peace and Safety, through Jeſus Chriſt our Lord! In whoſe Name and Words we call on thee?

Our Father, *&c.*

A Family-Prayer for the Evening.

ETernally Glorious, and Incomprehenſibly Great and Gracious Lord God! who art infinitely exalted above all the Prayers and Praiſes of Glorious Angels and Glorified Saints, yet ſuch is the condeſcenſion of thy Grace and Goodneſs, as not only to invite us into thy Preſence, but alſo to Account thy ſelf honoured by us when we come before Thee, and renew our Acquaintance and Communion with Thee in the Duties and Exerciſes of Thy Worſhip and Service.

We

We humbly pray, that none of our iniquities may divide or ſeparate betwixt God and us, but wherinſoever we have offended, be Gracious to us in the Pardon and Forgiveneſs of it.

Pardon Oh Lord unto us Original Guilt, the Hereditary Pollution, and Univerſal Depravation of our Natures. Remember not againſt us the Follies of our Child-hood, the Sins of our Youth, or the Provocations of our Riper Years, but according to the multitude of Thy tender Mercies in Chriſt Jeſus, blot out our Tranſgreſſions. Waſh us thoroughly from our Wickedneſs, and cleanſe us from all our Sins; Create in us a clean Heart, oh God! and renew a Right Spirit within us, purge us with Hyſſop and ſo ſhall we be clean, oh waſh us in the Blood of the Immaculate Lamb, the Crucified Jeſus, and ſo ſhall we be whiter than the Snow.

And God Almighty grant that we may never more return to the Love and Practice of our former Sins, but proclaim and proſecute an open and Irreconcileable War againſt them, yea enable us by Thy Grace to dye daily to them, and to live unto Righteouſneſs and True Holineſs, continually mortifying all our Evil and Corrupt Affections, and daily proceeding in all Vertues and Godlineſs of Living.

Guide us we pray Thee, through all the difficult Paſſages of our Lives by the Conduct of thine Unerring Providence, and in all Conditions of Life, let Thy Grace be abundantly ſufficient for us: Leave us not one Moment to our ſelves; leaſt we become a Prey to every Temptation: But carry us joyfully through all the Difficulties of Life, and Support us powerfully in and under the Agonies of Death.

Keep us ever mindful of our latter End, and from flattering our ſelves with the Hope and Expectation of a long Continuance of time here in the World: But let it be our great Ambition and Deſire not ſo much to live long, as to live well, to be uſeful and ſerviceable

to Almighty God in our Place and Generation, knowing that 'tis nothing but a useful and well spent Life, that can render our Death Happy, and our Resurrection Glorious. And let Almighty God mercifully Assist and Succour us in our last Moments; in the Hour of Death, and in the Day of Judgment, good Lord, deliver us: Remember all Thine all the World over, do good in Thy Good Pleasure unto Sion, build Thou the Walls of Jerusalem, ruine the Kingdom of Sin, Satan, and Antichrist, enlarge the Borders of Thy Sons Kingdom, and give him the Heathen for his Inheritance, the utmost parts of the Earth for his Possession. Be favourable and Gracious to these Nations of England, Scotland *and* Ireland: *Humble us for all our provoking Sins, avert our impending Judgments, prevent what we fear, remove what we feel, and in Thy own time establish us upon such Foundations of Righteousness and Peace, that it may never more be in the Power of our restless Adversaries to disturb us.*

Bless our Governours, and all that are in Authority over us, both in Church and State, Especially Thine Anointed Servant on the Throne, King William, *and grant that under the shadow of his Government we may lead quiet and peaceable Lives in all Godliness and Honesty: Remember all the Sons and Daughters of Sorrow and Affliction, especially any that are near unto us, lying under Thy Hand in bodily Sickness; sanctifie, we pray Thee, all Thy Fatherly Corrections to them, and grant that the sense of their Weakness may add Strength to their Faith, and Seriousness to their Repentance; raise them up if it be Thy Will, and give them Wisdom and Grace to lead the Residue of their Lives in Thy Fear, and to Thy Glory; and prepare us for the like Adversities.*

Finally we Bless and Praise Thy Holy Name, for all Thy Mercies vouchsafed to us, for the Source and Fountain of them all, the Holy Jesus: For all the invaluable

able Fruits and Benefits of his Incarnation, Death, Reſurrection and Aſcenſion; for the preſent means of Grace, and the hopes of future Glory. We Praiſe Thee alſo for all Temporal Bleſſings, for the uſe of our Reaſon, for the preſervation of our Health and Strength, for Thy Watchfull Care and Good Providence over us this Day.

Pardon to us the Sins of this Day, whether in Thought, Word, or Deed, committed againſt Thy Divine Majeſty: And take us this Night into Thy Care and Protection, give us Comfortable Reſt and Repoſe, defend this Habitation and all about it, from Fire, from Storm and Tempeſt, and every ſad Accident: Deliver us from the Power and Malice of Evil Spirits, and keep us out of the Hands of Evil Men. And when we awake in the Morning, let us be ſtill with Thee, and let every one of us in our ſeveral Vocations ſerve Thee Faithfully and Painfully to our dying hour. All which we humbly Beg in the Name and Mediation of the Infinitely Worthy Jeſus, *who in Compaſſion to our Infirmities has commanded us to ſay,*

Our Father, *&c.*

An HYMN, *or Song of Praiſe for the Morning.*

LORD, for the Mercies of this Nigl
My humble Thanks I Pay:
And unto Thee, I Dedicate
The Firſt-Fruits of the Day.

My God was with me all this Night,
And gave me ſweet Repoſe;
My God did Watch, even whilſt I Sl
Or I had never Roſe.

How many groan'd and wiſht for Sleep,
Until they wiſht for Day:
Weary both of their Bed and Life,
Whilſt I ſecurely lay.

Whilſt I did Sleep, all Dangers Slept,
No Thieves did me affright,
Thoſe Evening Wolves, thoſe Beaſts of Prey,
Diſturbers of the Night.

No Raging Flames, nor Storms did Rend
The Houſe that I was in:
I heard no Dreadful Cries without,
Nor Doleful Groans within.

What Terrors have I 'ſcap'd this Night,
Which have on others fell,
My Body might have Slept its laſt,
My Soul have wak'd in Hell!

Let this Day Praiſe Thee, oh my God,
And ſo let all my Days,
And oh let my Eternal Day
Be thy Eternal Praiſe.

An HYMN *or Song of Praiſe for the Evening.*

MY God, my only Help and Hope,
My ſtrong and ſure Defence,
For all the Mercies of this Day
I Bleſs thy Providence.

Lord in the Day thou wert about
The Paths wherein I tread,
Now in the Night when I lye down
Be thou about my Bed!

This Day God was my Sun and Shield,
My Keeper and my Guide,
His Care was on my Frailty ſhewn,
His Mercies multiply'd.

Minutes and Mercies multiplied
Have made up all this Day,
Minutes came quick, but Mercies were
More ſwift and free than they.

New Time, new Favours, and new Joys,
Do a New Song require,
'Till I ſhall Praiſe thee as I would
Accept my Heart's Deſire.

Now for a Cloſe of this Advice to Family-Governours, concerning their Performance of Family-Worſhip, I ſhall only ſubjoin this one Cautionary Direction: Take heed of reſting in thy Family-Duties, and by no means think it ſufficient to prove thee a Saint, and evidence thee a ſincere Chriſtian, becauſe thou art frequent in Family-Duties. Alas! a Man may ſet up the Worſhip of God in his Houſe, and yet not Enthrone God in his Heart. The Duty it ſelf is good, but the bare Performance of it will not demonſtrate thee to be ſo; look therefore how thou daily Walkeſt as well as how thou Prayeſt. If thou meaneſt to foul thy Hands with Sins black Work in the Day, it is groſs Hypocriſie to pretend to waſh them by Prayer in the Morning: 'Tis ſad to pretend to Religion in the Houſe, and to practiſe Deceit and Fraud in the Shop. Oh how many begin with God by Prayer in the Morning, and keep the Devil Company in Sin all the Day after.

The Neglect of Family-Duties will certainly beſpeak thee a Bad Man: But the moſt conſtant performance of them without a Life ſuitable to them, will never prove thee a good Man.

CHAP. X.

Of Glorifying God in Secret Duties:

GReat is the Condeſcention of Almighty God in holding Communion with his Church in their Publick Aſſemblies, when with United Prayers and Supplications, they make their Solemneſt Addreſſes to him: But Oh, how Adorable is his Condeſcending Love, in ſtooping ſo low as to maintain a Holy Fellowſhip and ſweet Communion with a ſingle Chriſtian in his Cloſet-Devotions! Is it not enough that in Heaven when we ſhall put on our Robes of Glory, that he will take us into his Royal Preſence, and Admit us there to the ſight and enjoyment of his Face and Favour, but will he now whileſt we are clad with Rags of Mortality, and before our Grave Cloaths are thrown off, entertain us alſo as his Friends, and indulge us the Liberty of giving him a Viſit in the remoteſt Corner of our Houſe? Verily ſuch aſtoniſhing Love and ſtupendious Condeſcention, is rather to be admired than expreſſed by us. Now there are ſeveral Secret Duties incumbent upon Chriſtians, which Almighty God upon our humble Application to him, will afford us the ſweet Influences, the ſecret Aids and Aſſiſtances of his Holy Spirit in the performance of: As namely,

1. Holy and Devout Meditation, when the Soul retires from the World, and in a ſerious and ſolemn Manner ſets it ſelf to think upon God, to contemplate his glorious Attributes, to ruminate upon his gracious Promiſes, to admire his wonderful Word and Works.

2. Serious Self-examination, by which we make a daily

daily enquiry into the State of our Souls, and thereby arrive at a well-grounded Knowledge of the ſafety of our State and Condition, by comparing the Frame of our Hearts and the Courſe of our Lives with the Holy Rule of God's Commandments, and obſerving their ſincere Conformity thereunto.

3. Secret Prayer and Supplication, which ought to be performed conſtantly and ſeaſonably twice a Day. As ſoon as thou ariſeſt out of thy Bed in the Morning, begin the Day with God, and make a moſt hearty tender of your ſelf to his Service and Glory, before you ſet about any Worldly Buſineſs, and never think of putting off your Cloaths to lye down at Night, before you have commended your ſelves and all yours unto his merciful Protection. For your Encouragement hereunto, you have the Practice and Example of our Bleſſed Saviour, whom you find early in the Morning, Praying alone, St. *Mark* 1. 35. and late in the Evening, St. *Matth.* 14. 23. and that this was our Saviour's uſual Practice, may be gathered from St. *Luke* 22. 39. compared with St. *Luke* 21. 37. Thus Chriſt ſanctified this Duty by his own Example, and has by his Promiſe annexed a Gracious Reward to the faithful doing of it, St. *Matth.* 6. 6.

All this our Bleſſed Saviour did when he was here on Earth, and now that he is Aſcended up into Heaven, to what Purpoſe is he appointed our Interceſſor there, if we ſend up no Prayers to him to be preſented by him to the Father.

Beſides this, the Senſe of our daily Wants, one would think ſhould ſufficiently excite us to this Duty, we ſtanding in continual need of God; or if we could be ſuppoſed to want nothing, yet the Senſe we have, that we hold All we call Ours by the meer Mercy of God, ſhould move us to Acknowledge him, and to pay our Homage and Adorations to him.

Add to this, that there is no such way to make Almighty God intirely our Friend, as by commending our selves in the Duty of Prayer to him, with a Pious Trust in his Mercy, and an intire Devoting of our selves to his Service and Glory. But oh how inexpressible will be the Comfort of going to God as an Acquaintance, when we are going out of this World, if we can truly say, as that Devout Man, Dr. *Preston* did, a little before his Death, I shall change my Place, but not my Company; how joyfully may we hope and comfortably expect, to go to God when we dye, with whom we held a constant good correspondence, and maintained a sweet familiarity whilst we lived.

Let these Considerations briefly hinted to thy Thoughts, work in thee a Pious Resolution to begin and end the Day with God, this will Antidote and fortifie thy Soul against the Contagion of Sin, and the Temptations of Sinners. Ecclesiastical History tells us, that when St. *Origen* fell into that great Sin of Offering Incense to an Idol-god, that Morning he went forth before he had performed his Private Devotions. We are never safe either from Sin or Danger, but when under the over-shadowing Care and Providential Wing of God, and Prayer is the way and means to engage God Almighty's care over us and concern for us; by Prayer we fix our Minds upon him, we lay open our Souls before him; we recommend our selves unto him, which gives our Minds the sweetest and most solid Satisfaction, that whatever Providences befal us, are certainly intended by an unerring Wisdom for our Good, and in Order to our Happiness.

Now in Order to your Glorifying Almighty God in Secret Duties, let the following Directions be observed.

1. Be

1. Be ſure that thou art Private in thy Private Duties, let it be true Secret Prayer, and not have its Name for nought: Remember our Saviour's Advice, St *Matth.* 6. 6. *Enter into thy Cloſet when thou prayeſt, and ſhut thy Door*; and be ſure to ſhut it ſo cloſe, that no Wind of Vain-Glory may either get out or come in. Some Hypocrites pray in Secret, but as they handle the matter, they are not Secret in their Cloſets; like the Hen that goes into a Private place to lay her Egg, but by her Cackling tells all the Houſe, both where ſhe is and what ſhe is about; rather than be guilty of this Vanity, ſhut the door of thy Lips, as well as of thy Cloſet; not but that it is lawful to uſe the Voice in Private-Prayer, provided it be not for Oſtentation, to be over-heard by others: Yea and uſeful alſo, as it helps the Attention of the Mind, and prevents wandring thoughts; and likewiſe quickens the Affections, by raiſing them up to an higher degree and pitch of Fervency. Chriſtian Prudence therefore muſt direct Thee, what is beſt in this Caſe.

2. Look that thou art free and open with Almighty God in Private Duties, come not to God in Secret, and then conceal thy Secret from him, lay open thy very Heart, and ſpread all thy Secret Sins before him, and be ſure to hide nothing from him; if thou art not free to Confeſs, never expect that God will be faithful to forgive. Prayer is called in Scripture a pouring forth of the Soul to God, becauſe a Gracious Perſon makes known all its wants and griefs to God, and does this with much Freedom of Spirit: Verily there is nothing that Almighty God reſents more unkindly at his Peoples Hands, than their Attempts to conceal either their Secret Sins, or their Secret Wants from him; when he ſtands ready ſo graciouſly to pardon the one, and ſo mercifully to ſupply the other.

3. Make

3. Make uſe of the moſt proper and fitting Seaſon for Secret-Prayer, and take heed that one Duty doth not interfere with another, either with Family-Prayer or with Publick Worſhip; the Beauty of Chriſtianity conſiſts in the Harmony of a Chriſtian Obedience; but the Devil takes a mighty Pleaſure in putting Perſons upon ſetting the Ordinances of God at variance one againſt another; look alſo that thy Cloſet-Devotions do not interfere with the Duties of thy particular Calling. God allows time for the Shop, as well as for the Cloſet, as thou art to ſhut thy Cloſet-doors to pray, ſo to open thy Shop-Windows for work; and if we be not faithful in the one, we cannot expect his Preſence in the others. Go then Oh Chriſtian into thy Cloſet before thou goeſt into thy Shop, or elſe thou art an Atheiſt, but when thou haſt been with God there, attend with faithfulneſs the buſineſs of thy Calling, or elſe thou art an Hypocrite; he that ſays, *Be fervent in Prayer*, alſo ſays, *Be not ſloathful in Buſineſs.*

4. Take heed that your frequent performance of Secret Duties, do not degenerate into a lifeleſs formality; what we do very frequently, we are prone to do very carelefly; it is exceeding hard, not to grow formal in thoſe Duties which we are daily Converſant in. Endeavour therefore with your utmoſt Care and Diligence to keep up the fervour of your Affections in your daily Approaches to God; and in order thereunto, I would adviſe you to pray often, rather than very long; for it is difficult to be long in our Prayers, and not to ſlacken our Affections. Our Bleſſed Saviour himſelf we find praying often, yea and uſing the ſame Words in Prayer, St. *Matth.* 26. 44.

5. Reſt not upon it, as an Infallible Evidence of thy Sincerity, that thou art found in the practice of Secret Duties. 'Tis as poſſible for Hypocriſie to creep

creep into the Closet, as for the Frogs to get into *Pharaoh*'s Bed-Chamber; a Man may perform Secret Duties, and yet indulge himself in many Secret Sins: But if thou delightest in searching Duties as well as Secret, in the close Examination of thy Heart, in the impartial Trying of thy Ways, in serious Meditation of the Threatnings of the Word, so as to deterr thee from the Practice of all known Sin; this will afford thee a good ground of Hope, that thy Heart is upright in God's sight.

6. Let not Business divert thee, let not the sense of thy own Weakness and want of Abilities discourage thee from the practice of Secret Duties, especially from praying daily by thy Self alone; confess all thy Sins, and lay open all thy Wants before Almighty God in the best manner thou art able, and question not the acceptance of thy worthless Services for the sake of a worthy Mediator; and rather than the sense of thine own Weakness and want of Expression should tempt thee to neglect this Duty, make use of the following Words.

A Morning Prayer for a Private Person.

O H Eternal and ever Blessed God! Thou art in thy self Infinitely Glorious, in the Son of thy Love transcendently Gracious: in all Humility I bow at thy Foot, adoring thy Divine Majesty, by whose Power I was brought into the World, and by whose Providence I have been preserved to this Moment. I acknowledge my self to have been estranged from Thee, even from the Womb; for I brought a sinful Nature into the World with me, from whence all actual Trangressions have flown and proceeded, as impure Streams from a polluted Fountain. Oh Lord! humble me, and that greatly, for my Original Guilt, for the Follies of my Childhood, for the vanities and impieties

of

of my Youth, for the Tranſgreſſions and Provocations
my Riper Years, give me a particular ſight of them; wo
in my Soul an Ingenuous and Godly Sorrow for them; a
impartial Hatred and Enmity againſt them: Accept of t
Death and Sufferings of Thy Son, as a full Satisfactio
to Thy Juſtice, for all that Wrong I have done to the Hol
neſs of Thy Law, and enable me by Faith to repoſe the i
tire Truſt and Confidence of my Soul on the ſufficiency o
his Merits; and Oh let Thy Holy Spirit for the time t
come, ſo direct, ſanctifie, and govern, both my Heart an
Life in the Ways of Thy Laws, and in the Works of Th
Commandments, that in all my Thoughts, Words, an
Works, I may ever ſeek Thy Honour and Glory, and may
Order my Converſation aright, that at Death I may ſee th
Salvation of God. Prepare me for a ſick-bed, and fit m
for a dying Hour, let not God be a Stranger, nor my Con
ſcience a Terror to me when I come to die, but do thou mer
cifully aſſiſt and ſuccour me in my laſt Moments: In th
Hour of Death, and in the Day of Judgment, Good Lor
deliver me, and conduct me ſafely to thine Everlaſting
Kingdom. I Bleſs Thy Name, Oh Lord, for that Good
Providence of Thine, which has brought me to the Light o
another Day, do thou ſo prevent me with Thy Grace, ſo di
rect and Aſſiſt me by Thy Holy and Good Spirit, that I may
not run this Day into any Sin or Temptation; that I may
not follow nor be led by any Worldly and Carnal Luſts, but
be enabled in my Place and Station to perform my Duty to
Thy Self, and my Neighbour, with ſuch Care, Fidelity and
Chearfulneſs, as may be acceptable both to God and Man.
I humbly commend this Church and Nation to Thy merciful
Care and Protection. Let our Gracious King live in
Thy ſight, and rule in thy Fear, and let all His Sub-
jects fear God, Honour His Majeſty, and Love one ano-
ther. Aſſiſt all Thy Miniſters in their hard and difficult
Work, and follow their Endeavours with Thy Bleſſing, par-
ticularly his, who labours amongſt us in Thy Word and Do-
ctrine. Pity all in an afflicted Condition, Pardon their
Sins

ſins, and Supply their Wants. Remember all my Relations for Good, requite the Kindneſs of my Friends, Pardon and Forgive my Enemies, and enable me to Forgive them alſo. Theſe Mercies with whatever elſe thou knoweſt to be needful for me and all Mankind, I humbly beg in the Name and Words of my Bleſſed Redeemer, ſaying as he has Taught me: Our Father, *&c.*

An Evening Prayer for a Private Perſon.

MOſt Holy and ever Bleſſed Lord God! the Father of Mercies, the Fountain of Goodneſs, and the Author of all Grace; I deſire again this Evening to bow before thy Mercy-Seat, to Adore and Praiſe thy Glorious Majeſty, for thy Gracious Care and Providence over me the day paſt. Pardon unto me (moſt Merciful Father) I moſt humbly Beſeech, whatever I have committed or omitted this Day contrary to my Reſolutions and Obligations. Pity my VVeakneſſes, and accept my ſincere Endeavours to Serve and Glorifie Thee. VVherein I have been wont to ſlip, Lord help me to be more VVatchful, where I have been Careleſs and Negligent, let me uſe greater Diligence and Circumſpection; help me more ſenſibly to groan under this Body of Sin, which I carry about with me, and which ſo interrupts me in thy Service, that when I would do Good, Evil is preſent with me. And oh that the Senſe of that Corruption which I find ſtirring in my Soul, may cauſe me more earneſtly to implore the help of Thy Bleſſed Spirit, which alone can enable me to Mortifie all my Evil and Corrupt Affections, to deny all Ungodlineſs and VVorldly Luſts, and to live Soberly, Righteouſly, and Godly in this preſent VVorld. Raiſe up my Heart and my Affections above this VVorld and the things below, and place them upon thy Self and the things that are above; oh help me to Realize the Things of Eternity and another VVorld to my Mind, and to believe them as certainly as if I ſaw them with my Bodily

Eyes.

Eyes. Hear Oh Lord and Anſwer the Supplications and Prayers which have been put up unto Thee by any of Thine this Day, on the behalf of this Church and Nation. Oh that Peace and Happineſs, Truth and Juſtice, Religion and Piety may be eſtabiſhed amongſt us, for all Generations. Secure the Perſon of Thy Servant, King William, *from all Attempts of Violence, and let that Hand be for ever withered, which ſhall be once ſtretched forth to hurt the Lord's anointed: and let all that are in Authority under him execute Judgment and Juſtice impartially, to the Puniſhment of Wickedneſs and Vice, and to the maintenance of Thy True Religion, and Godlineſs. Let all that miniſter unto Thee in Holy Things, endeavour both by the Purity of their Doctrine, and the Piety of their Lives, to win many to a Love of Holineſs and Religion, that they may ſhine as the Stars for ever and ever. Pity all thoſe that are in a worſe Condition than my ſelf, ſupply their wants out of Thy abundance, and work in me a readineſs of Diſpoſition to adminiſter to their Neceſſities according to my Ability. Accept my Thankful returns to Thy Majeſty for all Thy Mercies, for the Fountain of them all, the Holy Jeſus, for all the invaluable Benefits of his Incarnation, Death, and Paſſion, Reſurrection, Aſcenſion, and Interceſſion; for the Gift of Thy Holy Spirit, for the Light of Thy Glorious Goſpel, for all the Comforts and Conveniencies of Life afforded to me, which many Better than my ſelf are deprived of; for Thy watchful Care and good Hand of Providence over me this Day. Receive me into Thy Protection this Night, ſanctifie my Reſt, and keep me from ſinning againſt Thee upon my Bed; and let the natural repoſe of my Body put me in Mind, that e're long I muſt ſleep in the Boſom of the Grave, and awake no more till the Morning of the Reſurrection, for which ſolemn hour good Lord prepare and fit me and all Mankind, by a renewed frame of Heart, and a Religious courſe of Life, for thy Mercies ſake in Chriſt Jeſus, who has both directed and commanded me when I pray to ſay,* Our Father, *&c.*

A

A ſhort Hymn for the Evening.

NOw from the Altar of my Heart,
Let Incenſe Flames ariſe;
Aſſiſt me Lord, to offer up
My Evening Sacrifice.

Lord Watch and Ward, when I ſhall ſleep,
I humbly Thee implore;
Thine Angels let my Guardians be,
Both now and evermore.

Into Thy Hands do I commit,
My Spirit which is thy due;
For why, Thou haſt created it,
Yea didſt Redeem it too.

Lord if I live, let me be Thine,
Thine alſo if I die;
Come Life, come Death, let Heaven be mine,
Amen, Amen, ſay I.

CHAP. XI.

Of Reading the Holy Scriptures.

THE Holy Bible being a Letter wrote unto us by the Finger of God himſelf, what is our Reading of it, and daily Converſing with it, but a Communing with the Almighty, and making an Enquiry after that Revelation of his Will, which his Wiſdom has been pleaſed to make unto us? How ſtupendious then is the Folly, and Impiety of thoſe, who either lay the Bible aſide as a neglected Book! or elſe read it careleſly, irreverently, unattentively, with-

without an honeſt ſimplicity of Mind, to be guided, inſtructed, and directed by it! To prevent the Sin and Danger of both which Neglects, it will be our Wiſdom to reſolve with our ſelves, to redeem ſome time every Day, either Morning or Evening, or both, to read in our Cloſets, as well as in our Families, ſome part of God's Holy Word. And that we may read it with the greater Profit, reſolve we to read the Bible through and in Order; which may be done once a Year, by reading about three Chapters every Day, two out of the Old Teſtament, and one out of the New. In the Diſcharge of which Duty the following Directions may be of Uſe and Advantage to us.

1. The firſt Preparative to our reading the Holy Scripture ſhould be Prayer; as the Scriptures were dictated at firſt by the Holy Spirit, ſo do they ſtill owe their Effects and Influences to the Spirits Co-operation, he teacheth his People to profit; the Things of the Spirit, the Apoſtle tells us, are Spiritually diſcerned, 1 *Cor.* 2. 14. And altho' the natural Man may well enough apprehend the Letter, and Grammatical ſenſe of the Scriptures, yet its Power and Energy, that perſwaſive force whereby it works upon Mens Hearts, this is peculiar to the Spirit, and therefore without his Aids, the Bible whilſt it lies open before us, may be as a Book that is Sealed to us. Whenever therefore thou takeſt the Bible into thy Hands, dart up ſuch Ejaculations as theſe towards Heaven, and ſay: *Lord open thou mine Eyes, that I may ſee the wondrous things of thy Law. Bleſſed art thou, oh Lord, Teach me thy Statutes. Let thy good VVord be a Light unto my Feet, and a Lamp unto my Paths. Order my Steps in thy VVord, and let no Iniquity have Dominion over me. Give me Underſtanding that I may walk all my days by the Counſel of thy VVord, and in the end of my Days, die in the Comfort of it.* If you read the Word

Word of God without Prayer, you must expect to read it without Profit.

2. A second Qualification preparatory to the reading of the Holy Scriptures, is Reverence. When we take the Bible into our Hands, we should do it with other Sentiments and Apprehensions than when we take a common Book, considering that to all that converse with it, 'tis either the Savour of Life unto Life, or of Death unto Death, that is, in the regular and right use of it. 'Tis the Instrument of our Salvation, but upon our abuse of it, 'tis the Promoter of our Destruction. And accordingly we find good Men in all Ages have been wonderfully affected with the Holy Scriptures, and to the inward Reverence of their Minds have joyned the outward Prostration of their Bodies, never reading the Bible but upon their Knees, to the great Reproach and Shame of our Prophaneness, who snatch up the Bible as we do a Play-Book, and read it with as little Reverence and Regard: Yet with this difference, that we dismiss the one much sooner, and retain the Impressions of the other much longer. Now this proceeds in some from the want of that habitual Reverence which we should always have to the Word of God; and in others from the want of Actual exciting of that inward Reverence when they go to read: This is certain, that where there is no Reverence, there can be no Prospect of any genuine and lasting Obedience.

3. A third Requisite to the reading of the Holy Scriptures with Profit, is Sincerity; this is twofold, Namely, a Sincerity of the Understanding in order to Belief, and a Sincerity of the Will in order unto Practice. We must come to the Word of God with a Preparation of Mind, to embrace indifferently whatever God reveals as the Object of our Faith, and we must also direct our Reading to the proper end for which the Holy Scriptures were designed, name-

ly, the knowing God's Will in Order to the doing of it, *Pſal.* 111. 10. *A good Underſtanding have all they that do his Commandments.*

4 Read the Scriptures with ſpecial Attention. 'Tis Folly and Lightneſs not to do ſo in the Reading of humane Authors, but 'tis ſinful and dangerous, not to do ſo in peruſing of this Divine Book: what greater contempt can be ſhewn of a Man whom we hear ſpeak, if we mind not at all what is ſpoken by him? This vile Affront do all thoſe put upon Almighty God, who hear or read his Word, but give it no Attention; the Vertue which God has put into his Word conſiſts not in the Letters and Syllables of it, which are no more Sacred than thoſe of another Book, but 'tis the ſenſe and meaning which is divinely inſpired, and which can never be underſtood by Drowſie and Unattentive Readers.

5. Read the Word of God with particular Application; this is the proper end of our Attention, let us therefore when we Read look upon our ſelves as ſpoken to in what we Read; when we read our Saviour's Denunciation to the *Jews, Except ye repent ye ſhall all periſh, Luke* 13. 5. We are to look upon it as ſpoken to our ſelves, and to conclude the indiſpenſable Neceſſity of our own Repentance. When we Read that Black Catalogue of Crimes in 1 *Cor.* 6. 10. which exclude Perſons from the Kingdom of Heaven, we are to Believe that the ſame Crimes will as certainly ſhut Heaven Gates againſt us, as againſt thoſe to whom that Epiſtle was immediately directed! So in all the Precepts of Good Life, we are to think our ſelves as nearly and particularly concern'd as if we had been Chriſt's Auditors on the Mount. In like manner when we Read the Threatnings and Promiſes, we are either to Tremble or Hope, according as we adhere to thoſe Sins againſt which the Threatnings are Denounced, or practiſe

practiſe thoſe Duties to which the Promiſes are Annexed.

6. Read the Word of God with a Reſolution to practiſe what thou Readeſt, otherwiſe all your Reading ſerves but to encreaſe your Guilt, and will Aggravate your Condemnation. As Chriſtianity is not a Speculative Science, but a Practical Art of Holy Living, ſo the Bible was not given us meerly for a Theme of Speculation, but for a Rule of Life. Alas! what will it avail us that our Knowledge is right, if our Manners be crooked, and our Practice be bad? We ſhall wiſh another day we had ſtudied the *Alcoran*, rather than the *Book of Life*. Read then the Holy Lives and Actions of God's Children, not as matters of Hiſtory only, but as Patterns of Imitation. When thou readeſt of *Noah*'s *uprightneſs*, of *Abraham*'s *faithfulneſs*, of *Moſes meekneſs*, of *David*'s *devotion*, of *Job*'s *patience*, of *Joſiah*'s *zeal*; labour to be inwardly indued with the like Vertues, and to be outwardly Adorned with the ſame Graces. Wo unto us if we read the Bible as Hiſtorians only, to furniſh our ſelves with matter of Diſcourſe, and not as Chriſtians, to Regulate our Lives according to the Precepts and Examples contained in it; it will undoubtedly prove the ſaddeſt Hiſtory that ever we read in all our Lives.

7. Let the Word thou Readeſt in the Morning be much upon thy Thoughts all the Day after; as thou haſt opportunity, if alone, either walking or working, meditate upon what thou haſt read; thy Thoughts may be buſie, and yet thy Hands not be idle, thy Heart may be in Heaven, whilſt thy Hand is at the Plough: how is it poſſible to profit by the Word we read, if we never think of it after we have read it? *David* tells us that he had *more underſtanding than his Teachers*, becauſe the Law

of God was his Study and Meditation *all the day long*, Pſal. 119. 99. If thou art in Company either with thy Children or Servants, Almighty God both directs thee and commands thee alſo, to make his Word the Subject matter of thy Diſcourſe unto them: *Deut. 6. 6. Theſe Words which I command thee this day ſhall be in thy Heart, and thou ſhalt Teach them diligently unto thy Children; and ſhalt talk of them, when thou ſitteſt in thy Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.*

8. In Reading God's Word compare Scripture with Scripture: And uſe plain Scriptures as a Key to unlock obſcure ones, for the Bible ſweetly Harmonizeth and agreeth with it ſelf; there are indeed ſome things hard to be underſtood, ſome knotty Paſſages in Scripture, to tame our Pride, and to preſerve the Sacred Writings from Contempt; but the Truths neceſſary to Salvation are plain, and of eaſie Acceſs to the weakeſt Underſtanding. In the Scriptures, thoſe Waters of Life, (ſays Pious Biſhop *Hall*) there are Shallows, and there are Depths: Shallows where the Lambs may wade, and Depths where the Elephants may ſwim: Let not the plainneſs of the Scriptures offend ſome, nor the obſcurity of the Scriptures diſcourage others. But,

9. If you meet with any difficulties in Scripture which over-match you, note them down, Propound them to your Miniſters, and crave their help, in order to the right Underſtanding of them; you need not doubt of an eaſie Acceſs, and an hearty Welcome upon this Errand to your Spiritual Guides; only be ſure that you come to Learn, and not to Cavil; to have your Judgments informed, and your Conſciences ſatisfied; not to have any itch of Vain Curioſity gratified. Our Bleſſed Saviour tho willing to ſatisfie his Diſciples concerning his Doctrine,

yet

yet when they came to him with Nice and Curious Queſtions, he choſe rather to Chaſtiſe that Humour by a Reproof, than to Cheriſh it by a ſatisfying Anſwer: See *Acts* 1. 6. *Lord wilt thou at this time reſtore the Kingdom to* Iſrael? *he ſaid, It is not for you to know the Times and the Seaſons, &c.*

10. If by frequent converſe with the Bleſſed Bible you have got the Scriptures at your Tongues-end, take heed that you never furniſh out a Jeſt in Scripture Attire, nor in a jocular humour make any light and irreverent Applications of Scripture Phraſes and Sentences. Oh what an impious Liberty have ſome Men in this Age taken, to lay their Scenes of Ridiculous Mirth in the Bible, to Rally in the Sacred Dialect, and to play the Buffoons with the moſt Serious Thing in the World! they bring forth Scripture indeed in Diſcourſe, but it is as the *Philiſtins* brought forth *Samſon, only to make them ſport.* Theſe Men ere long will find Almighty God in Earneſt, tho' they be in Jeſt, and that he that has Magnified his WORD above all things, will not brook it, that any Man ſhould make it Vile and Contemptible, by rendring it the Theme of his giddy Mirth, and Prophane Drollery. It is Reported of our *Joſiah*, K. *Edward* 6th. That when in his Council-Chamber, a Paper that was call'd for, happen'd to lie out of reach, the Perſon concern'd to produce it, took a Bible that lay by, and ſtanding upon it, he reacht down the Paper; the King obſerving what was done, frowned upon him, took the Bible into his Hands and Kiſt it, laying it up again: Of this Action of the King's let me make this Application, how much it concerns all Men, not only to abſtain themſelves from every Action that looks like a contempt of the Holy Scriptures, but alſo when they obſerve it in others, to diſcountenance the inſolence, and both by Word and Action give Teſti-

mony of the Veneration they have for that Holy Book which they ſee others deſpiſe.

CHAP. XII.

Of Hearing the Word Preached.

OUR Bleſſed Saviour being Conſtituted and Appointed by his Father to be the Supreme Prophet and Teacher of his Church, when here on Earth, he diſcharged this Office Perſonally, going himſelf into all *Cities and Villages, Teaching and Preaching the Kingdom of God*, St *Mark* 6. Now he is Aſcended into Heaven, he Teaches his Church Miniſterially, by his Miniſters and Ambaſſadors, whom he has enjoyned in his Name, and by Authority derived from him, to Teach his People to *obſerve all things whatſoever he has commanded them*, St *Matth.* 28. *v.* 20. At the ſame time laying his People under a ſtrict Injunction and Obligation alſo, *to take heed* that *they hear*, Matth. 11. 15. *To take heed* (Mark 4. 24) what *they hear, and to take heed* how *they hear*, Luke 8. 18. Where obſerve, that as there is a Law injoyning Hearing, ſo there is alſo a Rule to Modify the Act of hearing. And indeed, if we conſider the Majeſty and Authority of the Perſon ſpeaking to us in the Word, how deeply we are concerned in what we hear, the contrary Effects that the Word has upon its Hearers, the Paucity and fewneſs of thoſe whom the Word works Savingly upon, and the Shortneſs and Uncertainty of the time which we have to hear the Word in, ſuch Conſiderations cannot but excite our Care, and cauſe us to take heed how we Hear.

Now that you may hear the Word Preach'd with the

the greateſt Profit, the following Directions may be of uſe and Advantage to you.

1. Hear the Word of God *Preparedly*: Conſider ſeriouſly with thy ſelf whoſe Word it is that thou art going forth to Hear; the Word of the Great and Holy God, by which you muſt be Judged, 1 *Theſſ.* 2. 13. Fix your End and Aim right in going forth to hear the Word, and that will have a ſpecial Influence upon your Hearing; come not to the Good Word of God with an evil frame of Heart: Either with Pride, Prejudice, or Paſſion: But lay aſide *all Filthineſs, and Superfluity of Naughtineſs, that you may Receive with Meekneſs the Ingrafted Word which is able to ſave your Souls.* But eſpecially take the Throne of Grace in your way to hear the Word of Grace. The Word works not as a Natural Agent by any Inherent Quality of its own, but as a Moral Inſtrument in God's Hand: Now as it is God that ſets the Word on work, ſo it is Prayer that ſets God on work. Say therefore with *David, Lord, open thou mine Eyes that I may ſee the wonderous things of thy Law; make me to underſtand the way of thy Precepts.* And if thou wanteſt Words to Expreſs thy Deſires upon this occaſion, make uſe of the foregoing Prayer, mentioned *Page* 55, 56, *&c.*

2. Hear the Word *Attentively*; fix thy Mind upon, and apply thy Thoughts unto, what is ſpoken; ſuffer not Vain Thoughts, or Drowſie Negligence, to hinder your Attention: For it ſhews a vile eſteem that we have of the Word of God, when we give place ordinarily to wandering Thoughts, and a Drowſie Eye in the hearing of it. 'Tis ſaid of *Lydia*, *Acts* 16. 14. *That the Lord opened her Heart that ſhe Attended to the Word which was ſpoken of Paul*: Obſerve, Firſt her Heart was opened, then her Ear; from whence I gather, that the great reaſon of Perſons not attending to the Miniſtry of the Word, is a defect in their Hearts; where the Heart is open,

the Ear will not be ſhut. Oh what great Vanity of Mind and Levity of Spirit does it argue in Men, to yield a far greater Attention at the hearing of a News-Book, than when a Meſſage from God is delivered to them, even a Meſſage of Life or Death.

3. Hear the Word of God *Retentively*: Labour to Remember and hold faſt what thou heareſt. To this the Apoſtle adviſeth, *Heb.* 2. 1. *Let us give the more earneſt heed unto the things which are ſpoken, leſt at any time we ſhould let them ſlip.* Many complain of the weakneſs of their Memory, they cannot Remember the Word as they deſire; let ſuch take the following Advice, *viz.* Labour for a full and clear Underſtanding of the matter delivered: The clearer Apprehenſion we have of Truths in our Underſtanding, the firmer Impreſſion will they make upon our Memories: Ignorance is one of the greateſt hinderances to Memory. Again, Labour to excite and quicken, and ſtir up and awaken your Affections of Deſire and Delight, in and towards the Word of God: *David* ſays, *Pſal.* 119. *I delight in thy Precepts, I will not forget thy Word.* We alſo find it true by common Obſervation, that Paſſage in a Sermon is beſt Remembred by us, which did moſt Affect us: But eſpecially if you would Remember what you hear, be much in the preſent Meditation of the Word you have heard: The Word Preached is compared *to Seed Sown*; Now Meditation is the *Harrow that covers this Seed*: This muſt be uſed as ſpeedily as we can after we have been under the Ordinance, otherwiſe Satan the Bird of Prey which follows God's Plough, *will ſteal away the precious Seed out of our Hearts.*

4. Hear the Good Word of God *Applyingly*: make a particular and cloſe Application of the Truths thou heareſt to thy own Soul. It is obſervable, that the Word of God is compared in Scripture to ſuch things

things as do require a cloſe and immediate Application; as to *Seed*, which brings forth no Increaſe as it lies in the Chamber, but when caſt into the Furrows of the Field; to *Bread*, which nouriſhes not when ſtanding upon the Table, but when Applied to the Stomach; to *Rain*, which Fructifies not when hanging in the Clouds, but when drunk in by the thirſty Earth. This was the Reaſon why St. *Peter*'s Sermon met with ſuch Succeſs: why ſo many Thouſand Souls were Converted by it. Every Hearer Applied what was ſpoken to himſelf: *They ſaid, Men and Brethren what ſhall we do.* Acts 2. *v.* 37. Application is not only the Life of Preaching, but of Hearing alſo.

5. Hear the Word of God *Believingly*: All the want of Succeſs which the Preaching of the Word meets with, proceeds from Unbelief; *Heb.* 4. 2. *The Word Preached did not profit, not being mixed with Faith in them that heard it.* There is a mutual Relation betwixt Faith and the Word. No Faith without the Word, it comes by Hearing, and no profiting by the Word without Faith; The Word fighteth boldly, and worketh Miraculouſly under Faith's Banner; it is the *Power of God unto Salvation*, but only to them that *believe*. Faith in the Precept cauſeth Subjection: Faith in the Threatnings cauſeth Humiliation: Faith in the Promiſes worketh Conſolation: Were the Threatnings and Promiſes which are daily Preached, duly Believed, what a mighty Influence would they have upon the Lives of Men! The Threatnings would affright us from Sin, and the Promiſes allure us to Duty.

6. Hear the Word of God *Meekly*: Take heed of Anger and Paſſion either againſt the Meſſage or Meſſengers of God: many Sinners are Angry when the Word reproves them for their Sins, and Threatens them for their Abominations, 2 *Chron.* 16. 10.

10. *Aſa was wroth with the Prophet, put him in Priſon, and was in a rage with him.* If ſuch Rage was found in a Good and Holy Man, *whoſe Heart was perfect with the Lord his God*, what Fury and Indignation may we conceive oft-times to boil in a Wicked Man's Breaſt, when his Sins are Diſcovered, Reproved, Condemned and Threatned, by the Miniſtry of the Word? And therefore St. *James* gives Advice, *to receive with meekneſs the ingrafted Word*; *Ch.* 1. 21. Conſider oh Sinners! How unreaſonable and unjuſt thy Anger and Diſpleaſure is, when thy Sins are Reproved by the Miniſtry of the Word; either thou muſt be Angry with the Meſſenger, or with him that ſends the Meſſage; to be Angry with the Meſſenger is unreaſonable, for God will Reprove him, if he Neglect to Reprove thee; thy Blood ſhall be required at his Hands; and to be diſpleaſed with the Meſſage is unjuſt: for wilt thou impudently break and violate the Law of God, and not indure to be told of thy Faults? If you ſay that this Preaching of the Terrors and Threatnings of the Law, is the ready way to drive Men to Deſpair: I Reply, That 'tis not the Hearing but the Rejecting of Reproof that lays Men open to Deſpair: *Peter* received our Saviour's Reproof and Repented, *Judas* Rejected Chriſt's Reproof, and that drives him to Deſpair, and next to the Halter; *he went and hanged himſelf*, St. *Matth.* 27. 5.

7. Above all, Hear the Word of God *Practically*. When the Miniſter's Duty is done, the Hearers Work begins: He heareth a Sermon beſt, who practiſeth it moſt. This Practical hearing of the Word will Evidence thee to be an Underſtanding Hearer, *Pſal.* 111. ult. *A good Underſtanding have all they that do thy Commandments.* It will Evidence thee to be a Retentive Hearer, becauſe this practiſing is the end of our Remembring; it will Evidence thee

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a Believing Hearer; who Believed *Moſes* his Word concerning the Plague of Hail, but they that made their Cattle flee out of the Field into their Houſes? Who are they that Believe the Threatnings of the Word, but ſuch as upon the Denunciation of the Threatnings do *fly from the wrath to come?* Oh Chriſtian! do not only hear and Admire, but hear and Amend; obey from the Heart the Form of Doctrine delivered to thee, and then thou art Bleſſed in thy Deed. To excite thee hereunto, conſider, Firſt, That this Practical hearing of the Word Glorifies the Word, and God in the Word above all: to come to the Word without any Deſire or Deſign to Glorifie God by it, is the heighth of Prophaneneſs, to pretend and not to do it, is the depth of Hypocriſie. The Apoſtle beggs Prayer, 2 *Theſſ.* 3. 1. *That the Word of the Lord may have a free courſe, and be Glorified*: When is God Glorified, but when his Word is Believed. Entertained, Practiſed and Obeyed? Conſider alſo, That if thou art a Doer of God's Will, he will be a Doer of thine; he will make as much of thy Prayers, as thou doſt of his Commands; *John* 9. 31. *If any Man be a Worſhipper of God, and doth his Will, him he heareth.* What a Priviledge is this, to have God's *Fiat* ſet to all we ask!

8. Be careful to take an *Account* of thy ſelf after thou haſt heard the Word Preached. God has indued Man with a Noble Faculty of Self-Reflection, he has a Power of calling himſelf to an Account for the ſeveral Actions performed by him. Now when a Chriſtian after hearing of the Word Preach'd, is found in the Exerciſe of this Duty, Frequently and Faithfully interrogating his own Heart, *what* he has heard, and *how* he has heard, it is a good Evidence of his Sincerity; both becauſe, Firſt, It is a ſecret Duty: And Secondly, A ſearching Duty.

This

This is not the Hypocrite's Walk, who desires not to search himself, nor that the Word should search him, he is for taking all upon Trust, and nothing upon Tryal. And having called thy self to an Account in Secret, how thou hast heard the Word in Publick, what Benefit thou receivedst, and what Assistance thou enjoyedst; call likewise thy Family (if thou hast any under thy Charge) to give thee an Account what they have heard, and how they understand, endeavouring to inform their Judgments aright as to the Nature of those Divine Truths they have heard, and praying with them and for them, according to the Directions given before, *Chapter* 8. *Page* 44.

CHAP. XIII.

Concerning the Lord's Supper.

THE Sacrament of the Lord's Supper being one of the most Tremendous Mysteries of the Christian Religion, and the highest Act and Exercise of Religious Worship; he must be unthankful to Christ, and unjust to himself, that does not warily attend his Soul in so sacred an Homage. Therefore, that I may Assist you in a Faithful Preparation for this Ordinance, and excite you to the frequent Participation of it, I shall briefly dispatch the following Severals.

1. I shall acquaint you with the Nature of this Ordinance.

2. Inform you of the Ends of its Institution.

3. Lay before you, the Obligations which are upon you to frequent it.

4. Answer the several Pleas made by many for the Neglect of it.

5. What

5. What Preparation is neceſſary to fit you for it.
6. What Directions may be uſeful to aſſiſt you in it.
7. How we ought to manage our Deportment and Behaviour after it.

1. Concerning the Nature of this Ordinance. Know, that the Lord's Supper it is a Spiritual Feaſt, appointed for a Solemn Remembrance of Chriſt's Death, and to be a Seal of that Covenant which God has made with us in Chriſt: The Uſe then of this Ordinance is two fold. (1.) To be a Solemn Remembrance of the Perſon and Paſſion of our Holy Lord, to excite us thankfully to call to Mind all that Chriſt hath done and ſuffered for our good and in our ſtead; in order to the inflaming of our Affections with Love unto his Perſon, and our Wills with Reſolution to obey his Precepts. (2.) 'Tis a Seal of the New Covenant, or Covenant of Grace, which God has made with us in Chriſt; in which Covenant he has aſſured us of Pardon of Sin, and Eternal Life, upon the Conditions of Faith and Repentance. Almighty God Seals to us in the Sacraments, and aſſures us that he for his part will make good his Promiſes; and we Seal on our part to him, that we will endeavour (by his Grace enabling) to perform the Conditions. This is the Genuine Nature of the Lord's Supper.

2. Now as touching the Ends of this Inſtitution, and the ſpecial Reaſons and Purpoſes for which it was ordained by our Saviour, they are ſuch as theſe: (1.) The renewing of that Solemn Covenant with God, which we entred into at our Baptiſm; when by the Piety of our Parents, we were Dedicated to the Lord, and took an Oath of Fidelity unto Chriſt the Captain of our Salvation, to become his Faithful Soldiers and Servants unto our Lives end. Now becauſe our Infirmities are many, and our Covenant-Breache ſtoo frequent,

frequent, that we may not want a merciful opportunity to bewail our Backſlidings, and to renew our Covenant, this Ordinance was appointed. (2.) Another end is to Remember the Love of our dying Redeemer, *in laying down his Life for us:* St. *Luke* 22. 19. *This do in Remembrance of me.* In Remembrance of my Bloody Sufferings, in Remembrance of my Bitter Death and Paſſion. (3.) To Seal up unto us the Pardon of our Sins and the Aſſurance of Everlaſting Life: St *Matth.* 26. 28. *This is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins.* Chriſt aſſures us of Pardon on his part, if we perform the Conditions of Faith and Repentance on our part. (4.) Another end of this Ordinance is to fortifie the Soul with Power to reſiſt Sin, and to get Victory over it, yea to mortifie and ſubdue it: That our Souls being as Gyants refreſht with this Spiritual Wine, all the Enemies of our Salvation may fall before us, and we may be more than Conquerours over them. (5.) The laſt but not the leaſt end of Chriſt in Appointing this Ordinance, was for the Uniting all the Profeſſors of his Holy Religion together in the ſtricteſt Bond of Love and Charity, 1 *Cor.* 10. 17. *We being many are one Bread, and one Body, for we are all partakers of that one Bread.* That is, As many grains of Wheat united together in one Maſs or Lump, do make one Loaf of Bread, ſo Chriſtians though many, by the Death of their Saviour, and by partaking of his Supper, are Spiritually incorporated into one Myſtical Body, and ſhould labour to be of one Heart and of one Mind.

3. Next let us conſider the Obligations which lie upon Chriſtians to Attend upon Chriſt in this Ordinance; now theſe are eſpecially two, namely, an Obligation of Duty, and of Intereſt.

Firſt, We lie under an Obligation to frequent this Ordinance,

Ordinance, in Point of Duty and Obedience to our Saviour's Command, eſpecially if we conſider what Kind of Command it is, namely the Command of a Sovereign, the Command of a Saviour, the Command of a dying Saviour: 'Tis a Command of Love, a gracious Command, *Eat and Live.* 'Tis a Pleaſant, Eaſie, and Honourable Command; what more pleaſant than a Feaſt? what more eaſie than to come to a Feaſt? what more Honourable than to Feaſt with a King, yea, with the *KING of Kings*? In a Word, 'tis ſuch a Command, the due Obſervation whereof, will help us to keep the reſt of God's Commandments better; it will be an efficacious means to make you always do well: Finally, 'tis a Plain, Poſitive, Expreſs Command, from which nothing can diſcharge us but a Countermand from Heaven, which we muſt never expect, or an impoſſibility of doing it for want of Opportunity, which we cannot plead.

Secondly, We lie under a Super-added Obligation to the practice of this Duty from a Tye of Intereſt. For by a due approach to our Lord's Table, our Baptiſmal Vow is Renewed, our weak Faith ſtrengthened, our languiſhing Love inflam'd, our deſires after Chriſt enlarged; our ſorrow for Sin heightned, freſh Power againſt and Victory over Sin obtained, our preſent Joy and Comforts multiplied and our future Hopes of Heaven advanced. Oh how unkind then are they to their Saviour, and alſo cruel to their own Souls, who live all their Days in the neglect of this Engaging, Uniting, Quickning, Confirming Ordinance of the Lord's Supper! whom all the melting Entreaties, and Paſſionate Importunities of the Miniſters of Chriſt could never prevail upon, to the Practice of this moſt Reaſonable and moſt Advantagious Duty.

4. But let us hear the ſeveral *Pleas* and Pretences which ſo many Thouſands of Perſons, though profeſſing

profeſſing Chriſtianity, do make for this notorious neglect of their dying Lord's Command.

1. *Plea*, or Excuſe made by ſome, is the extraordinary Dread and Solemnity of the Ordinance; theſe put their Saviour off with a Complement, telling him, that the Priviledge is too great, the Dignity too high, and the Ordinance too ſolemn for them to approach unto.

Anſwer: This is a good Reaſon why you ſhould approach the Ordinance with Preparation and Care, but no Argument at all why you ſhould turn your back upon it: As if a King ſhould invite and command you to pay *Attendance* at *Court* upon his Perſon, and you very gravely tell him, that is too high an Honour for Perſons of your Rank, you will therefore out of Reverence to his Perſon violate his Precept, and at once Affront his Authority and Contemn his Kindneſs. Know then, that the Reverence which our Saviour expects to his Holy Inſtitutions, is a Reverence of Obedience: that Man has a due ſenſe upon his Mind of the Solemnity of the Sacrament, who is careful to Approach it with all the humility and ſenſe of Unworthineſs which becomes Polluted Duſt and Aſhes; but ſuch a Superſtitious ſort of Reverence as makes Men afraid of doing their Duty, is diſhonouring to God and detrimental to themſelves.

2. *Plea*. is that of Unworthineſs: We are *unworthy* to come, and therefore *afraid* to come: *For he that eateth unworthily, eats his own damnation*; therefore we will be of the ſafeſt ſide, and prevent coming Unworthily by keeping away, and not coming at all.

Anſwer (1.) There is a twofold Worthineſs in reference to the Sacrament: A Worthineſs of Merit, and a Worthineſs of Meetneſs; if by being worthy you mean the former, a Worthineſs of Merit, by which you deſerve to be Entertained at Chriſt's Table; in that ſenſe, not only the Holieſt Saint on Earth,

Earth, but the higheſt Angel in Heaven, is unworthy of this Priviledge: But then there is a Worthineſs of Meetneſs, which imports ſuch a fitneſs and preparation of Soul as the Goſpel requires and Chriſt will accept. A Beggar is not worthy of your Alms, yet you would not account it Humility but Pride in him to refuſe your Alms (when Entreated to accept them) upon pretence of being unworthy of them. The Truth is, an humble ſenſe of our unworthineſs is in God's Account our greateſt Worthineſs.

(2.) Whereas thou pleaſeſt thy ſelf that thou art on the ſafeſt ſide, by keeping away from the Ordinance, this is a manifeſt miſtake; becauſe the Guilt and Danger of unworthy Refuſing, is certainly as great or greater, than the Danger of unworthy Receiving: For not to come at all, is a bold Affront to the Authority of Chriſt, a mighty Contempt of the Love of Chriſt; 'tis the caſting off the Profeſſion of Chriſtianity, 'tis a Renouncing of the Communion of Saints, and a quitting all claim and intereſt in the Covenant of Grace: Did they in the Goſpel who made light of Chriſt's Invitation to the *Marriage Supper*, eſcape any better than he that came without the *Wedding Garment*? Were they not both deſtroyed, they for their Diſobedience, and he for his Diſreſpect?

3. *Plea*, Is that of Unfitneſs and Unpreparedneſs: My Conſcience tells me, ſays the Sinner, that I am unfit to come to this Ordinance, and therefore I had better ſtay away.

Anſwer (1.) Whoſe fault is it that thou art unfit? it muſt be either God's fault or thy own: can'ſt thou, dar'ſt thou ſay 'tis God's fault, when he is willing both to Aſſiſt thee and Accept thee, when he offers thee his Aſſiſting Grace, but thou art not willing to Accept it? but what is it that makes thee

unfit? is it not ſome Sin that you are not willing to part with? does not Conſcience tell you that you live a bad Life, that there are ſome ſenſual Luſts which you indulge, and are not willing to part with? this is that which makes you unfit to come, and afraid to come.

(2.) If you are unfit for this Ordinance, you are not fit to dye; you pretend you muſt ſtay all the Days of your Life, till you are prepared for the Sacrament, but will Death ſtay for you till you are prepared for that? When Death calls, appear you muſt at God's Tribunal whether fit or not fit, now what is it that prepares you for Death? is it not the exerciſe of Repentance and a Holy Life? this will fit you for the Sacrament, and without this you can never be fit for Heaven nor hope to come there.

(3.) Speak ſincerely, Did you ever go about to make your ſelf fit? Didſt thou ever ſpend a Day in thy Cloſet, in ſearching for, and finding out thy Sins, in Confeſſing and Bewailing of them, in reſolving againſt them, in Praying earneſtly to God for the Aid of his Grace to enable you to Mortifie and Subdue them? Did you ever repair to your Miniſter, and deſire his Aſſiſtance in fitting you for the Ordinance? if not, which is certainly the very caſe of many, Good God! what horrid Hypocriſie is this, to offer it as a Reaſonable excuſe, that thou art unfit, when thou didſt never in thy whole Life once attempt or endeavour to make thy ſelf fit! Unfit thou art not only for the Sacrament, but for every holy Duty alſo; unfit to Pray, unfit to Hear, and unfit thou wilt be for ever, without thy own Endeavours to make thy ſelf fit: For Almighty God never wrought a Miracle to maintain Sloth. If thou ſayeſt thou canſt do nothing without God: I Reply, That God will do nothing without thee; uſe a Faithful Endeavour to prepare thy ſelf, and thy God will both aſſiſt

aſſiſt thee and accept thee alſo; but it is great folly to think of excuſing one Fault with another.

4. *Plea*, Alas! ſay ſome, We are poor ignorant Creatures, we were never Book-learnt, and therefore want the Knowledge which is requiſite in a Worthy Communicant.

Anſwer (1.) If thou art wholly and groſly Ignorant in the Fundamentals of Religion, thy Ignorance is dangerous and damnable, ſuch as will ſhut thee out of Heaven, as well as debar thee from the Sacrament; but why doſt thou reſt contented with thy Ignorance? Why do you not repair to your Spiritual Guides for private Inſtruction; who would thank you for ſuch an Opportunity of being Serviceable to you? Will you chooſe rather to carry your Ignorance to Hell with you, than make it known to ſuch as are willing to Relieve you againſt it?

But (2*ly*.) It may be thou art not ſo Ignorant as thou thinkeſt thy ſelf; Peradventure thou art miſtaken in the Meaſures and Degrees of Knowledge which are Requiſite in a worthy Communicant; if thou haſt a Competent Knowledge of the Author, the Uſe, and End of this Ordinance, it is ſufficient, tho' thou art not able to diſpute Controverſial Points relating to it: If thou underſtandeſt the Author of the Ordinance to be Jeſus Chriſt; the End of the Ordinance, to be a Repreſentation and Commemoration of his Death; that the *breaking of the Bread* repreſents the *breaking of his Body upon the Croſs*; and the *pouring out of the Wine*, the *Shedding of his Blood for thy Redemption*: If thou underſtandeſt the Uſe of this Ordinance to be, for the Renewing of thy Covenant with God which thou Entered'ſt into at thy Baptiſm, to Remember the Love of thy Dying Saviour, to Seal up unto thy Soul Pardon of Sin, and to Engage thee daily to dye more and

more unto Sin: To Unite Christians together in the strictest Bonds of Love and Charity: if thou knowest all this, and endeavourest to Act suitably thereunto, I dare assure thee, thou hast the Knowledge of a Worthy Communicant. And if thou comest to the Sacrament with a desire to grow more and more in thy Knowledge and Obedience, Almighty God will mercifully Accept thee.

5. *Pas.* But I fear I am under the Power of an hard Heart, I cannot mourn for Sin so much as I would, and weep over it so often as I ought, and what should a Person under the power of an hard Heart do at this Ordinance?

Answer. If thou hast such a degree of Sorrow as puts thee upon loathing and leaving off thy Sins, tho' thou canst not mourn for Sin so much as others do, and as thou wouldest do, yet thou mayst be a true Penitent. Know, that anothers degree of Sorrow is not the Standard to measure thine by; all are not Sinners alike, and for that Reason the Sorrow of all Persons will not be alike; some Mens Sins have been Infamous and Notorious, their Lives tainted with hainous Crimes; now their Sins looking ghastly upon their Consciences, no wonder if they labour under such Agonies of Mind, such Horrors and Terrors of Conscience, and meet with such melting Sorrows as others are Strangers to and unacquainted with. But perhaps God has Blest thee with a Pious Education, and his Restraining Grace has kept thee from those presumptuous Acts of Sin which others have been guilty of, and consequently thou art a Stranger to their Violent Expressions of Grief and Sorrow; yet at the same time thou hast such a convincing Sight of Sin as causes thee to hate it, to forsake it, and to loath thy self by reason of it: And tho' thou dost not mourn so much as thou wouldst, yet thou mournest that thou canst mourn no more. Know for

thy

thy Comfort, that thou art not under the Power of an hard Heart: Thou doſt not wholly want the Grace of Repentance, but oughteſt to come to this Ordinance for the encreaſing of thy Godly Sorrow for Sin, believing and expecting that the ſight of a Broken Bleeding Saviour will tend to the further breaking of thy Heart, and encreaſing thy Godly Sorrow for Sin.

6. Pretended Excuſe for not coming to the Sacrament, is the danger of Relapſing: I fear, ſay ſome, if I come, and afterwards fall into any known Sin, that Almighty God will never pardon it, but my Sin will be like the Sin againſt the *Holy Ghoſt*, *which ſhall never be forgiven*, therefore we judge it ſafeſt to ſtay away.

Anſwer: It muſt be acknowledged, that to Sin wilfully and deliberately, after we have been at this engaging Ordinance, is a great Aggravation of Sin, but not ſuch as to render it unpardonable, but after our Fall we may be Recovered by Repentance; *Becauſe we have an Advocate with the Father*; 1 *John* 2. 2. Doubtleſs the Primitive Chriſtians, who probably Received the *Lord's Supper* every Day, certainly every *Lord's Day*, did occaſionally fall into many voluntary and deliberate Acts of Sin, but far be it from us to think that their Sins were unpardonable.

(2*ly*.) Know, that Almighty God, tho' he requires (after you have been at his Holy Table) your utmoſt care to avoid Sin, and to ſhun Temptations, yet he doth not expect that you ſhould live wholly free from Sin whilſt you continue in this mortal State; he expects a Holy Life after the Sacrament, but not an Angelical Life; the Life of a Saint, but not the Life of an Angel; a Life of purity, not a Life of perfection; he expects we ſhould be ſincere, not that we ſhould be ſinleſs: Could Men live wholly free from Sin after they have been at the Sacrament, then they need

not Receive it more than once in their whole Lives, but the Sacrament being an appointed Means to enable us more and more againſt Sin, and to get Victory over it, our Duty is, to have frequent recourſe to it, notwithſtanding our Relapſes into Sin, after we have humbly implored Pardon for them.

7. *Plea*, is this: I dare not come becauſe I Labour under ſo many Fears and Doubts as to my own ſincerity; had I an aſſurance of my ſtate of Grace, I might venture to come, but I have heard, no Man ought to come to this Ordinance that wants Aſſurance.

Anſwer: There are Two ſorts of Doubtings; ſome that proceed from want of Faith, others which proceed from weakneſs of Faith. As to the former, ſome Men there are whoſe Conſciences tell them, that they are either open Sinners, or cloſe Hypocrites; theſe Men have great reaſon to doubt of their Condition, for it is certainly very bad, and very dangerous, not one Moment longer to be Reſted in. But then there are Doubtings which ariſe from weakneſs of Faith, St. *Matth.* 14. 31. *Oh thou of little Faith, wherefore didſt thou doubt?* Now the Ordinance of the Lord's Supper is the proper Remedy for the Relief and Cure of theſe doubtings; and the longer we keep from this Ordinance, the ſtronger will our Fears grow, and the more will our Doubts encreaſe; and whereas thou haſt heard that none ſhould approach that want a full Aſſurance of their Grace; this is a great miſtake, for the Sacrament being a Sealing Ordinance, is the great Means of procuring a full Aſſurance of Faith; which if a Man has already, there is no need of going to the Sacrament for it. No Man will go to the *Inſuring Office* to ſecure an Eſtate which he has in his own Poſſeſſion, and Apprehends to be out of the reach of Danger.

8. Excuſe

8. Excuſe is this: I ſee not (ſay ſome) much good gotten by this Ordinance, many that come to the Sacrament, lead as bad Lives as thoſe that never come; and if it does them no good, we are ſure it does them hurt, and they had better never come there.

Anſwer, (1.) Allowing what thou ſayeſt to be a ſad Truth, why ſhouldſt thou draw ſuch a wicked Concluſion from it? becauſe ſome Men are choakt with their Meat thro' their own Negligence, wilt thou therefore reſolve never to Eat more? Some Men Eat and Drink Unworthily, and diſhonour their Saviour; is this a ſufficient Reaſon why thou ſhouldſt diſobey him? Surely thou art to walk by Rule, not by Example; and oughteſt rather to Eye thy Saviour's Command, than thy Neighbours miſcarriage.

But (2*ly*.) How knoweſt thou that ſuch whom thou haſt ſeen fall after the Sacrament, have not riſen again by Repentance? I am ſure we have great Reaſon to Believe, that Conſcience is more quick in Reproving ſuch Perſons, than thoſe that never Receive; for the Remembrance of the Ordinance cannot but ſtrike a Mans Mind at one time or other: There is more hope of a Man that comes to this Ordinance and does not live ſo well after it as he ſhould, than of ſuch a Man who profanely keeps from it, and caſts of all regard to God and Religion; for he certainly Damns himſelf, to avoid the Danger of Damnation: *He that eats and drinks unworthily, indangers his own Soul*; but he that to avoid this Danger will not eat nor drink at all, doth he not run into a greater Danger?

9. *Plea*, or Pretence is this: I would not have neglected this Ordinance ſo long as I have done, (ſay ſome) but that I was not in Charity with my Neighbour, as I confeſs I ought to be; he wronged and Abuſed me, and I being at odds with him, I durſt not come.

Anſwer: If thy Neighbour has wronged thee, wilt thou wrong thy own Soul? becauſe he has hurt thee,

wilt thou hurt thy ſelf? The injury done to thee is his Sin; but thy being in Malice is thine own Sin, and thou muſt account for it.

But (2*ly*.) Inquire whether thine Anger againſt thy Neighbour be juſt or unjuſt; if thy Neighbour has done thee Wrong, and perſiſts in it without Repentance, thy Anger is juſt, if kept within due Bounds, that it doth not Tranſport you to Deſires of Revenge; and diſpleaſed you may be with your Neighbour for a real injury, and yet not be indiſpoſed for the Sacrament. But if upon Examination you find your Anger was unjuſt, then you ought without delay to Repent of it, and upon your Repentance to haſten to the *Lord's Supper*, where you will meet with ſufficient Arguments for the cooling of the Heats of your Paſſion, and for Allaying the Boilings of your Rage, beholding there ſuch an Illuſtrious Inſtance of *Loving Enemies* and *Forgiving Injuries* as the World was never Acquainted with: So then if thou hateſt thy Brother in thy Heart, and Reſolveſt to perſiſt in that hatred, thou mayeſt tremble to come to the Sacrament, and thou oughteſt to tremble alſo every time thou ſayeſt the *Lord's Prayer*; for therein thou doſt directly pray againſt thy ſelf. Labour then for a readineſs of Mind to forgive thy Neighbour, and a willing Deſire to live quietly and peaceably with him, and thou mayeſt as ſafely come to the Sacrament as thou mayeſt ſay thy Prayers.

10. The next Excuſe which ſome make, is a multitude and multiplicity of worldly Buſineſs: We are ſo incumbred with the World (ſay they) that we cannot find time to fit our ſelves as we ought for ſuch a Solemnity.

Anſwer, (1.) Can you find no time to Serve and Glorifie that God who gives you all your time? Or can you find time for every thing but your Soul?

(2.) Your Buſineſs is either neceſſary Buſineſs, or needleſs

needleſs Buſineſs: If needleſs, why do you not throw it off? for ſuch Buſineſs is your Sin: if it be neceſſary Buſineſs, that of your Place and Calling, this ought not to hinder you, for ſuch Buſineſs is God's Service. Thou art ſerving thy God when induſtriouſly following thy Vocation.

(3) The more neceſſary worldly Buſineſs thou haſt upon thy Hand, the greater Reaſon thou haſt to frequent this Ordinance: No Man has more need of the Sacrament, than the Man of Buſineſs, becauſe no Mans Soul is more in Danger of being loſt in a croud of Worldly Buſineſs; for having ſo much of the World upon thy Hand, there is juſt cauſe to fear leſt the World get into the Throne of thy Heart, and that thy Riches become thy Ruine. In ſhort, that Man that pleads Buſineſs for Neglecting the Sacrament, doth plainly tell Almighty God, that he is not to be ſerved but when the World will give leave.

11. The next Scruple made by ſome for not coming to the Lord's Table, is the Unworthineſs of others: they are afraid ſome wicked Men thruſt themſelves forward, and therefore they keep back.

Anſwer. (1.) True Humility will Teach a Man to ſuſpect the worſt of himſelf, and to hope the beſt of others; but ſuppoſe it be as thou ſuſpecteſt, can another Man's Sin deprive thee of the Benefit and Comfort of the Ordinance? That when by the Grace of God and thy own Endeavours thou art fit, it ſhould be in the power of a Wicked Man to make thee unfit?

Object. But ſay ſome, *The Preſence of a wicked man pollutes the Ordinance.*

Anſwer. If ſo: He Pollutes it to himſelf only, he cannot pollute it to thee who art no ways Acceſſary to his Sin.

But (2*ly.*) How art thou ſure that the Perſon thou ſuſpecteſt for Wicked, is really ſuch? has he been bad formerly, yet what Aſſurance haſt thou, that he has

has not ſincerely Repented, and is now come to the Sacrament with an honeſt deſire to get power againſt his Sins, which formerly got Power over him? by his coming he makes a Profeſſion to do ſo; and how knoweſt thou that he is not ſincere in what he profeſſes? Oh but ſay you! The Man will certainly return again to his former Wickedneſs: Next Week he'll be Drunk again, and Swear again. This is more than thou or any Man can tell; for tho' heretofore his Temptations were too many, and his Luſts too ſtrong for him, and carried him away againſt his Endeavours and Reſolutions; but how knoweſt thou what ſtrength of Grace the Lord may Communicate to him by this Ordinance? Charity ſhould teach you to hope the beſt, and inſtead of Cenſuring your Neighbours, put you upon pitying their Weakneſs, and upon praying for them alſo, that the Lord will keep them from future backſlidings.

12. And laſt *Plea* againſt Communicating is this: Say ſome, We do not like your way of Adminiſtring the Ordinance: We are for Chriſt's Ordinances in Chriſt's Order, but we neither like the Garment which you wear, nor the Form of Prayer which you uſe, nor the Geſture of Kneeling you preſcribe, and therefore we cannot joyn with you.

Anſwer: (1.) As to your having Chriſt's Ordinances in Chriſt's Order, you have the Sacrament ſo with us, as to the Subſtance of the Ordinance and all the Eſſential Requiſites of it: But our Saviour never intended that you ſhould obſerve all the Circumſtances relating to that Ordinance which he obſerved: As for Inſtance, he Celebrated the *Supper* in a borrowed Chamber, *in an Upper Room*, in the Evening, only to Twelve Perſons, and thoſe Twelve Men, yea Twelve Miniſters, and in a *Coat* without a *Seam*: To keep thus ſtrictly to Chriſt's Order, in the uſe of this Ordinance, I aſſure you is ſo far from being a Duty, that it will be your Sin.

But

But (2*ly*.) As to the Garment worn by us in the Adminiſtration, why ſhould a matter of ſuch indifrency diſcompoſe thy Thoughts at ſuch a Solemn time? look you to your ſelf, that you come Cloathed with the *Wedding Garment of Repentance, Faith, Love, and Joy*; and if there be any Evil in Colours, in a White Garment more than a Black one, he that wears it, or the Authority that injoyns it, ſhall Anſwer for that and not you.

(3*ly*.) As to our uſing a Form of Prayer in the Adminiſtration, know, that all the Reformed Churches throughout the World have done the like; the Church of *Geneva* not excepted; for the Spirituality of Prayer doth not conſiſt in an extemporary fluency of Words, but in the Intention of the Mind, and Devotion of the Soul; if we pray in Faith, with Humility, with Holy Fervency, with humble Reſignation, we certainly pray by the Spirit, tho' with a Form of Words before us; and on the other Hand, if we pray without the forementioned Diſpoſitions, our Prayers are formal and unacceptable, tho' we pray without a Form. Laſtly, As to what is ſcrupled about Kneeling. (1.) It doth not clearly appear what Geſture our Saviour uſed, when he celebrated this Ordinance; the Scripture is very ſilent about it: from whence I infer, that had it been our Saviour's Mind we ſhould follow his Example in this Circumſtance, we ſhould not have been left in the dark concerning it. (2.) Suppoſe it were Sitting, this being but a Circumſtance of the Action, we are no more obliged to follow it than the other Circumſtances of Time, Place, Habit, *&c.* (3.) Let it be conſidered, how far the Church of *England* has proteſted againſt all Adoration of the Elements; ſo that they who ſuſpect us Kneeling to the Bread and Wine, do ſhew themſelves to be either groſly ignorant, or greatly malicious; but becauſe this is the higheſt Ordinance we attend

tend upon Christ in, and we receive the greatest Benefits by the Ordinance we are capable of on this side Glory, even a Pardon Sealed from the King of Heaven, (which we would not receive in any other posture than upon our Knees from an Earthly Prince) and for as much as the Sacrament is delivered to us with Prayer, we judge it the most suitable Gesture for such a Solemn Ordinance; and both in Obedience to Authority, and also from an Act of choice, we use this Gesture, as a Token of profound Reverence to our most endearing Redeemer.

These are all the most considerable Pleas and Pretences which I have met with from Persons for the neglect of this Duty: if what has been here said tend to the satisfaction of any, and they are willing to Address themselves to the Practice of this long neglected Duty, I shall next Inform them what Preparation is necessary to fit them for it.

5. And here know in General, that the best Preparation for the Sacrament, is a Holy Life, a daily walking before God in the Holy Path of his Commandments, in a uniform Compliance with the Duties both of our General and Particular Callings, exercising your selves daily in keeping a Conscience void of offence both towards God and towards all Men. In short, the habitual devotedness of the Soul to God, accompanied with a steady Resolution to continue stedfast in our Obedience to him all our Days, is such a Divine Temper as gives us an undoubted Right to the Ordinance, and is the best Qualification for it. But more particularly you are to understand, that besides our habitual Preparation by Repentance and the constant Endeavours of a Holy Life, we ought to set some Time apart for Actual Preparation, tho' how much every Person ought to allot of his Time for that Work, cannot precisely be determined; some have more cause for it than

than others, having long neglected themſelves and their Duty: Others have more Leiſure and Freedom for it. No Man ought to come to the Sacrament without due Care and Preparation; but God doth not expect ſo much time ſhould be ſet apart for Solemn Preparation by a Poor Servant, as he does from a Rich Maſter.

Now a Chriſtian's actual Preparation for this Ordinance, I take to conſiſt in the Practice of theſe five following Duties: Examination, Humiliation, Reſolution, Meditation, Prayer and Supplication.

1. Examine thy ſelf according to St. *Paul*'s Advice, 1 *Cor.* 11. 28. For we ſtand too near our ſelves to ſee our failings without great Obſervation; take therefore the Candle of the Word into thy Hand to ſearch thy Heart, and examine thy Life by: Particularly examine, (1.) What Good there is in thee, what Knowledge to diſcern the Lord's Body, and to underſtand the Nature, Uſe, and End of the Lord's Supper. What Faith to apply the Merits of his Death to thy own Soul? What Love to thy Saviour's Perſon, Precepts, Promiſes, People; to every one that has the Image of Chriſt upon him? What Repentance and Godly Sorrow doſt thou find in thy Soul for Sin? What Care every Day to mortifie it and to die daily more and more unto it? (2) Examine what Evil is in Thee, and has been done by Thee? ſee and be ſenſible of the ſinfulneſs of thy Nature, of the Sins of thy Heart and Life; of thy Omiſſions of Good, and Commiſſions of Evil, of thy Sins againſt God and thy Neighbour, in Heart, Word, or Deed; and tho' it be impoſſible upon thy utmoſt ſearch to find out all, it will be a good Evidence of thy Sincerity that thou art not willing to hide any.

2. Having by Examination found out thy Sins, fall down upon thy Knees in Confeſſion and Humi-

liation

liation before God; bewailing thy manifold Sins and Wickedneſs, which thou from time to time haſt moſt grievouſly committed, by Thought, Word, and Deed, againſt his Divine Majeſty. Labour earneſtly to Repent, and to be unfeignedly Sorry for theſe thy miſdoings; beg of God that the remembrance of Sin may be bitter to thy Soul, and the burthen of it be intollerable; plead with him to forgive Thee all that is paſt, and to give thee his Grace, that thou mayeſt ever hereafter ſerve and pleaſe him in newneſs of Life, to the Honour and Glory of his Holy Name. This done, before thou ariſeſt from thy Knees,

3. Renew thy Reſolutions for a Holy Life: Vow to be more watchful, more careful and circumſpect for the time to come; ſay with Holy *David*, Pſal. 119. 106. *I have ſworn and will perform, that I will keep thy Righteous Judgments.* And be ſure when you reſolve againſt your Sins, that you reſolve againſt all Temptations which lead to Sin; he that reſolves againſt Drunkenneſs and Swearing, muſt reſolve to avoid wicked Company, which draw him to that exceſs, and to paſs by the Door where he is wont to be drawn in: And take heed of making any Reſolutions in your own Strength, but earneſtly implore the Grace and Aſſiſtance of Almighty God: Oh be ſenſible that your own Strength is ſmall, your Enemy ſtrong, your Temptations many, your Danger great; if ever you deſire to bring your Reſolutions for a better Life to Perfection, look up to Heaven for Auxiliary Aid from thence, engage God's Strength, which will enable thee to do all things, ſo ſaith the Apoſtle, *Phil.* 4. 13. *I can do all things*, &c.

4. Apply thy ſelf next to the Duty of Meditation, particularly Meditate on the Sufferings of thy Saviour: and to help and quicken thy Meditations upon them, let me adviſe thee conſtantly to read over the Hiſtory of them before a Sacrament, as you find them

them Recorded in the two laſt Chapters (but one) of all the Evangeliſts: Meditate on his wonderful abaſement in his Incarnation, that the Creator of the World ſhould become a Creature. Meditate on the Meanneſs and Poverty of his Life, and that will work in thee true Contentment of Mind in thy Poor and Low Condition; but above all, Meditate on his unparallel'd Sufferings at his Death, his Patience under them, and his Readineſs to Pardon, and Pray for his Enemies and Murtherers that were the occaſion of them. This will at once inkindle thy hatred againſt Sin, inflame thy Love to Chriſt, and inſpire thee with a Spirit of Meekneſs towards thy greateſt Enemies, in Imitation of thy dear Saviour, who offered up his Blood to God on the behalf of them that ſhed it.

5. Set more than ordinary Time apart before the Sacrament for Secret Prayer, earneſtly pleading with God to make the Sacrament Effectual, for the mortifying of thy Sins, for the ſtrengthning of thy Grace, for the quickning of thy Deſires, for the confirming of thy Reſolutions; to make a Soul nouriſhing Meal unto thee, and that thou mayeſt Experience the Strengthning, Comforting, Quickning, Aſſiſting, and Accepting Preſence of Chriſt in and at the Ordinance; and that ſo thou may'ſt be able to ſanctifie the Name of Chriſt, in the higheſt Act of Homage and Adoration to him, ſuitable Petitions for ſuch an occaſion you have many in that excellent Book called *The Whole Duty of Man*; and in Biſhop *Patrick*'s *Chriſtian Sacrifice*, with many more; in want of which, if thou canſt not of thy ſelf expreſs thy own Deſires, make uſe of the following Form of Words.

A Prayer before the Sacrament.

O Eternal and Ever-Glorious God! Who dwelleſt in the higheſt Heavens, yet in the humbleſt and loweſt Hearts: In a great ſight of thy Infinite Majeſty, and Adorable Excellencies, as alſo in a deep ſenſe of my own vileneſs and unworthineſs, I come unto thee, Beſeeching thee, for the Paſſion of thy dear Son, to Accept of me a poor Prodigal, now returning to thee, and Proſtrating my ſelf at thy Door, who am by Nature a Child of Wrath, by Practice a Child of Diſobedience, and therefore liable and obnoxious to thine Everlaſting Wrath: But thou of thine infinite Goodneſs haſt promiſed me thy Favour and Friendſhip in Chriſt, if at the Call and Invitation of thy Goſpel, I will accept the Merit of his Death, and ſubmit to the Authority of his Laws, and Proclaim and Proſecute an open and irreconcilable War againſt all known Sins, the Enemies of thy Glory and the Diſturbers of my Peace. Oh Lord, I heartily lament them, and from the bottom of my Soul, I renounce them all, whether in thought, word or deed committed againſt thy Divine Majeſty, faithfully Covenanting with thee for the time to come, not to allow my ſelf in any known Sin; but to uſe all thoſe Means which I find preſcribed by thee in thy Word, for my Spiritual Advantage, and for the Death and Deſtruction of all my Corruptions. Oh thou God and Father of Heaven, whoſe Thoughts of Mercy towards me have been from Everlaſting, I Dedicate my ſelf, Soul, Body and Spirit, to thy Service and Glory, as a ſmall Return of Duty and Thankfulneſs for thy matchleſs Love, promiſing to ſerve thee in Rightcouſneſs and true Holineſs all the Days of my Life. Oh thou Bleſſed Jeſus! the Precious Lamb of God, whoſe Soul was made an Offering for Sin, and who haſt declar'd thy readineſs to receive and

and embrace Repenting and Returning Sinners: Receive me Graciouſly who am weary and heavy laden with the Burthen of my Sins, and humbly deſire by Faith to Approach unto thee: I own my ſelf unworthy to gather up the Crumbs that fall from thy well-ſpread Table, much more unworthy to be entertained at it; but ſeeing ſuch is thy condeſcending Grace and Love, to invite me to the participation of thy ſelf, I do here with all humility Accept thee for my Lord and Saviour, for my King, Prieſt and Prophet: Oh permit me to come to thy Holy Table to Ratifie this Engagement! And oh thou Holy and Good Spirit, the Sanctifier and Comforter of thy Church and Children, enable me to reſign up my ſelf intirely to the Guidance and Dominion of thy Grace, that I may evermore hereafter walk in the Spirit, and not fulfil the Luſts of the Fleſh. And now that I am going to the Holy Table in obedience to my Lord's Command, to Commemorate his Dying Love, vouchſafe thy Gracious Preſence with me, and render thy ſelf powerfully preſent to my Mind and Thoughts: Oh help me that I may attend my Lord without Diſtraction! Enable me to give up my ſelf an holy and acceptable Sacrifice to my Redeemer, who has given himſelf a Meritorious Sacrifice for my Redemption. Oh help me to follow my Holy Lord's Example, in all the ſteps of an Imitable Vertue: Let me Admire and Imitate his Condeſcending Humility, his Fervent Charity, his Patience under Sufferings, his readineſs to Forgive Injuries; and let the ſame Mind ever be in me which was alſo in Chriſt Jeſus; that having been a Welcome Gueſt at thy Table here on Earth, I may hereafter be Adjudged worthy to be called to the Supper of the Lamb, and may Feaſt with my Bleſſed Redeemer in his Everlaſting Kingdom. All which I ask in the Mediation of Jeſus Chriſt, ſaying:

Our Father, &c.

An Hymn *before the* Sacrament.

THis Day the Lord of Hosts Invites
Unto a Costly Feast,
I will take care, and will prepare
To be a Welcome Guest.

But *who* and *what* am I, oh Lord,
Unholy and Unfit
To come within thy Doors, or at
Thy Table for to sit.

Awake Repentance, Faith and Love,
Awake O Every Grace,
To meet your Lord with one Accord
In his most Holy Place.

Worldly Distractions stay behind,
Below the Mount abide,
Cause no Disturbance in my Mind,
To make my Saviour chide.

Oh come my Lord, the time draws nigh
That I am to Receive,
Stand with thy Pardon Sealed by,
Perswade me to Believe.

Let not my Jesus now be Strange
Nor hide himself from me,
But cause thy Face to shine upon
The Soul that longs for thee.

Come Blessed Spirit from above,
My Soul do thou Inspire,
To come again to my Lord's Board
With fulness of Desire.

Oh let my Entertainment now
Be so Exceeding Sweet,
That I may long to come again,
And at thy Table meet.

6. Having

6. Having directed you in your Preparation for this Ordinance, next underſtand how you are to behave your ſelves at and under it. Firſt then, Come to the Ordinance with high and raiſed Expectations to receive great Benefit and Advantage by it, both as to the Mortifying of thy Sin, and Quickening of thy Grace: And whatever Luſt it is that thou art moſt Captivated by, and enſlaved to, be it Pride, Paſſion, Earthly Mindedneſs, *&c.* let us ſet our ſelves againſt that Luſt with all our might, and plead with God at his Table thus, Lord I come to this Ordinance with a ſincere Deſire and Deſign to get Victory over every Luſt, but particularly againſt ——— which doth ſo often ſolicite and importune me, oh let it receive its Death Wound in the Death of my Saviour, and never moleſt or inſlave me more. Secondly, When come to thy Lord's Table, labour to caſt all thy Worldly Thoughts and Concerns out of thy Head and Heart: And ſtrive to lift up thy Heart unto the Lord, as thou art exhorted by the Miniſter; ſay unto all unſuitable Thoughts, as *Abraham* did unto his Servants; *Gen.* 22. 5. *Abide you here below, whilſt I go and Worſhip the Lord yonder* (3*ly.*) The better to keep all Impertinent and Improper Thoughts out of thy Mind, Entertain thy ſelf with a frequent Remembrance of the Death of Chriſt; at the ſight of the *Bread broken* and *Wine poured out*, call to mind at once the Paſſion of the Son of God, and thy Sins which expoſed him to ſuch a *Painful, Shameful,* and *Accurſed Death*: Repreſent to the Eye of your Minds your Dear Redeemer as hanging upon the Croſs, Bleeding, Sighing, Groaning, Dying under the inſupportable burthen of thy Sins, and his Father's Wrath. (4*ly.*) When thou perceiveſt the Miniſter approaching with the Elements towards thee, put thy ſelf in the lowlieſt Poſture of Reverence, and ſay thus betwixt God and thy Soul, *How Beautiful*

are the Feet of him that publiſheth Salvation, and brings the proffer of a Saviour to me! I am unworthy of Chriſt, but he is worthy of me and of my Faith: I do therefore, Oh Lord! with all Humility accept Thee for my King, Prieſt and Prophet, for my Sanctifier and Saviour. (5*ly.*) When thou haſt received the Bread, ſay to this or the like effect. *Lord I receive this Broken Bread in remembrance of thy broken Body: Oh ſtrengthen me with thy Heavenly Grace, that I may continue thine for ever, and daily encreaſe in thy Holy Spirit more and more, until I come to thine Everlaſting Kingdom,* Amen. In like manner after thou haſt received the Cup, pray to this purpoſe: *Oh my God! Let my Soul go forth as a Gyant refreſhed with this Spiritual Wine, and let all the Enemies of my Salvation fall before me; may I walk in the Strength of this Spiritual Meal all my Days, and in the end of my Days enjoy the full Manifeſtation of thy Love (which is better than Wine) in thine Everlaſting Kingdom,* Amen. (6*ly.*) Imploy your time whilſt others are Receiving, in Meditation and Prayer; in meditating upon the Love of the Father in ſending, and upon the Love of the Son in coming upon this great Errand, to accompliſh the Work of Redemption for us. Alſo in Praying unto God for all Mankind in General, for the whole Church of God in ſpecial, for that part of it planted in theſe Nations in particular; for all Chriſtian Kings, Princes, and Governours, eſpecially our own; for all our Friends and Benefactors, that God would requite the Kindneſſes they have ſhewn us; for all our Enemies, that God would Pardon the Wrongs and Injuries done to him, to us, and to their own Souls. This being a Feaſt of Love, in which we commemorate the higheſt Inſtance of Love that ever the World was acquainted with; a greater Expreſſion of our Love, we cannot ſhew to our Offending Brother, than in a readineſs to forgive him, and interceeding earneſtly

earneſtly for his Soul. Laſtly, As an Expreſſion of thy Thankfulneſs to Chriſt for his Mercy and Compaſſion towards thee, lay hold upon this occaſion to ſhew thy Charity to his Members, that thy Prayers and thine Alms may be had in Remembrance of God; and as thou refreſheſt the Bowels of the Poor, ſo mayſt thou find Mercy of the Lord in the needful day.

7. It only now Remains to ſhew, how we ought to behave our ſelves after we have waited upon Chriſt at his Holy Table. (1.) Decline if poſſible all Company immediately after the Action; and retire inſtantly into ſome Secret Place, and there upon your Knees offer up your Thankſgivings to Almighty God, for his Rich Mercy and Invaluable Goodneſs vouchſafed to you in that Ordinance; entreating him to Pardon all the defects of the whole Service, and imploring the Gracious Aſſiſtances of his Holy and Good Spirit, whereby you may be enabled to walk in the Strength of that Grace, as becometh thoſe who have received ſuch great Pledges of Salvation. (2.) When you are return'd into Company, take heed that the ſpiritual Heat which was inkindled in your Souls by and under the Ordinance, be not quenched by a ſudden falling into worldly Conferences, and fruitleſs Diſcourſes; but labour to cheriſh and keep alive that Holy Fire upon the Altar of your Hearts, and endeavour by Prayer, Meditation, and Holy Conference, to improve it into a Holy Flame. (3.) Spend the Sacrament-day in Publick, Private and Secret Duties of Religious Worſhip; particularly in Prayer and Praiſes, in After-Examination of your ſelves, What Faith, what Love, what Humility, what Sincerity was found with us when waiting upon your Saviour at his Holy Table? Take notice alſo of any deadneſs of Heart and indiſpoſition of Spirit which thou laboured'ſt under, bewail it, and beg pardon of

it for Chriſt's ſake, who bears the Iniquities of our Holy Things. (4) Conclude the Sacrament-day with Prayer and an Hymn of Praiſe. Thus did our Saviour after he had kept this Supper with his Diſciples, *He ſung an Hymn*, St. Matth. 26. 30. and betakes himſelf to God in Prayer; and the *Jews* at their Paſſover did Sing the 113th. *Pſalm*, with the five following *Pſalms*; which they call'd the *great Hallelujah*. A Chriſtian ſhould every Day of his Life give Thanks and Pray, but eſpecially on a Sacrament-day, then ſhould we Bleſs the Lord with our whole Souls, and call upon all that is within us to Bleſs his Holy Name: ſuch Chriſtians as deſire to do this, but want ſuitable Words to expreſs their Deſires in, may make uſe of what here followeth.

A Prayer after the Sacrament.

FOr ever Bleſſed be thy Great, thy Glorious, and thy Holy Name, Oh Lord, for all thy unſpeakable Favours and Benefits vouchſafed to me and to all Mankind; particularly for thy invaluable Love in giving thy Dear Son to die for me in the Sacrifice, and to be my Spiritual Food and Suſtenance in the Holy Sacrament. Lord who am I, and what am I, that thou haſt been pleaſed to admit me this Day into thy Preſence, to renew my Covenant with thee, which I have ſo often and ſo perverſly broken before thee! I have once more lifted up my Hand to the moſt High God, and ſworn Allegiance to my Sovereign and my Saviour; Oh keep it in the purpoſe of my Heart for ever to continue ſtedfaſt in his Covenant, and let neither the Smiles of a flattering World allure me, nor the Frowns, Threats, and Terrors of an Angry World, be ever able to drive me from my Duty, or hinder me in the way of well-doing. Holy Father! accept I Beſeech thee, of that renewed Dedication which I have made of my ſelf this day

unto

unto thee, even of my whole Man, Soul, Body, and Spirit, to thy Service and Honour. And now, Glory be to thee, Oh God the Father! whom I ſhall from this Day forward with an humble Expectation, look up unto, as my Father and God in Covenant: Glory be to thee, O God the Son! who haſt loved me, and waſhed me from my Sins in thine own Blood, and art now become my Saviour, my Juſtifier and Redeemer: Glory be to thee, Oh God the Holy Ghoſt! who haſt by the Power of thy Victorious Grace, overcome the obſtinacy of my Heart, and turned it from Sin to God. Oh Lord God! Omnipotent Father, Son and Holy Spirit, Thou art now become my Covenant Friend, and I through thy Grace am become thy Covenant Servant. Truly I am thy Servant, I am thy Servant, heartily devoted to thy Fear.

Thy Vows are upon me, Oh God! Thy Vows are upon me, I will render Praiſes unto Thee. Oh let me never more ſtart aſide from my Vows like a broken Bow, but give me ſuch a ſtedfaſtneſs and ſtability of Mind, ſuch a firmneſs and fixedneſs of Reſolution, that my after-Converſation may be ſuitable both to my preſent Profeſſion and future Expectation; that ſo I may in all Companies, in all Conditions, walk worthy of him that hath called me to his Kingdom and Glory. And let the ſenſe of my Redeemer's Love this Day to me, inflame my Heart with a never-failing Charity unto all Mankind, whom I pray God to do good unto, eſpecially to thy Church, particularly to the Nations under His Majeſty's Care and Inſpection, whom may Almighty God for ever Bleſs; and work in the Minds of all Chriſtians a dread of thy Name, and Honour of their Superiours, and an unfeigned Charity one towards another. All which Mercies I humbly Beg in the Name of the Holy Jeſus, ſaying, Our Father, *&c.*

An Hymn after the Sacrament.

LOrd! any Mercy ſhort of Hell,
For me it is too good;
But have I Eat the Fleſh of Chriſt,
And alſo Drunk his Blood?

Myſterious Depths of Endleſs Love
My Admirations Raiſe,
Oh God thy Name exalted is
Above the higheſt Praiſe.

My Saviour's Fleſh is Meat indeed,
His Blood is Drink Divine;
His Graces Drop like Honey-Combs,
His Comforts Taſte like Wine.

This Day Chriſt has refreſht my Soul
With his abundant Grace,
For which I magnifie his Name,
Longing to ſee his Face.

Oh when ſhall I aſcend on high,
Moſt Holy, Juſt and True,
To Eat that Bread, and Drink that Wine
Which is for ever New!

To Him that ſits upon the Throne,
And Chriſt the Lamb therefore,
Be Glory, Bleſſing, Strength, Renown,
And Honour evermore, *Amen.*

CHAP.

CHAP. XIV.

Containing an Earneſt Exhortation to the Love and Practice of Univerſal Holineſs.

THE Conſideration of our Paptiſmal Vow, renewed and ratified by many Sacramental Engagements at the Holy Table, is certainly one of the ſtrongeſt Ties that Chriſtianity lays upon us to oblige us to the Love and Practice of Univerſal Holineſs; for moſt certain it is, if we relapſe and fall back into an evil courſe of Life, if we wilfully return again to Folly, we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry kinds of Death: But if we eſcape theſe, there are more diſmal Plagues than theſe that will overtake us, ſuch are hardneſs of Heart, blindneſs of Mind, and a ſeared Conſcience. Theſe are indeed inviſible Stroaks, which make not a noiſe, and ſtrike not our Senſes, but verily if we conſider the Effects and Conſequences of them, they are more formidable and diſmal than the raging Peſtilence and the loudeſt Claps of Thunder. Let us then piouſly Reſolve, as we Fear the Wrath of God, and love our own Souls, after we have renewed our Covenant with God at his Holy Table, to oblige our ſelves to an Eminent and Exemplary Piety of Converſation: Let us live as thoſe that are Redeemed by the Blood of Jeſus, as thoſe that are Sanctified and Sealed by the Spirit of Jeſus, as thoſe that do expect an Eternal Fellowſhip and Communion with Jeſus in his Heavenly Kingdom.

To

To this end it may be very adviſable,

1. The next Morning after thou haſt been at the Sacrament, as ſoon as thou art up, enter into thy Cloſet; and before the Lord, piouſly and poſitively Reſolve and Vow to maintain a ſtrict Watchfulneſs and Care over thy Heart, Words and Ways for the time to come. Such a Reſolution as this made in the Strength of God, will work Wonders, becauſe God will Aſſiſt and Bleſs it. 'Twill fortifie thee againſt Temptations and the ſtrongeſt Solicitations to return to the Love and Practice of Sin and Wickedneſs: Suppoſe thy deareſt Friends and Familiars, ſuppoſe thy Indulgent Mother that bare thee, nay, ſuppoſe the Wife of thy Boſom, the Delight of thine Eyes, ſhould all ſet upon thee, yea Entreat and Importune thee, to Omit ſome known Duty, or to Commit ſome wicked Act, ſuch a Reſolution as thou haſt now made for a Holy Life, will Antidote thy Soul againſt the Poyſon of ſuch a Temptation, and put the ſame Reply into thy Mouth as was found in Holy *Joſeph*'s, Gen. 39. 9. *How can I do this great Wickedneſs, and ſin againſt God?*

2. Having made this Solemn Vow betwixt God and thy own Soul for a Holy Life, for a Life ſuitable to a Sacramental Engagement, you will find it very Advantageous to Write it down and keep it by you, thus, At ſuch a Time, and on ſuch a Day, having renewed my Covenant with God at his Holy Table, I did with all the Devotion of my Heart and Soul, entirely ſurrender up my ſelf and all that is mine to the Service and Glory of Almighty God, Vowing all Fidelity and Obedience to him, and Reſolving that he ſhall have the full Guiding, Governing and Diſpoſing of me and mine: And after every Sacrament look upon it, and conſider ſeriouſly of it, ſaying thus to thy ſelf, "Behold, Oh my Soul, the Bonds that

"are

" are upon thee, this is thine own Act and Deed, " it is as certainly Recorded in Heaven as it is here " Written on Earth, and ſhall one Day be brought " forth againſt thee to thy Everlaſting Condemnati- " on, if thou doſt not walk anſwerably to the Obli- " gation of it. Keep it by thee as a Memorial of the Solemn Tranſactions betwixt God and thy Soul; and beſides the Influence it will have upon thy Obedience in the time of thy Life, it will afford thee no ſmall Comfort and Aſſurance at the Hour of Death, and in the Time of Temptation.

3. Make choice of ſome wiſe and faithful Friend, and Engage him by all the Endearments and Obligations of Friendſhip, to be your Monitor and Remembrancer; this the Apoſtle adviſes to, *Heb.* 10. 23. *Conſider one another, to provoke unto Love and to Good Works.* There are two ſorts of Perſons that will tell us of our Faults, our beſt Friends, and our bittereſt Enemies: Haſt thou ſuch an Enemy? make uſe of thoſe Rebukes with Chriſtian Prudence, which he gives in ſinful Anger: Art thou bleſt with ſuch a Friend? Bleſs God for him, let thy Heart cleave unto him, and perform a Reciprocal Duty of Love and Faithfulneſs towards him, be often Admoniſhing, Reproving, Reſtoring, Quickning and Confirming one another; the Advantage of ſuch a Friendſhip is inexpreſſible.

4. Labour every Day to Live as in God's ſight and to walk continually as under the View and Obſervation of his All-ſeeing Eye, *Pſal.* 16. 8. In all Places, and in all Companies endeavour to remember the Preſence of God, that he is about thy Path by Day, and about thy Bed by Night, and eſpies out all thy Ways: Remember that thy God ſeeth in ſecret, and that no Darkneſs is an Obſtacle to his piercing Eye. Remember that God is every where preſent, and then thou wilt Study to be every where

Holy

Holy: It is not ſufficient that God's Eye ſees thee, but thou muſt ſee thy ſelf Seen of God. The Maſter's Eye upon the Scholar will not Command him to his Book, but the Scholar's ſeeing that his Maſter ſees him will do it. " Oh my God! (ſays Pious Bi-" ſhop *Hall*) let me ſee my ſelf Seen of Thee, and " I ſhall never dare to Offend Thee.

5. Have frequent recourſe to your Miniſter, your ſpiritual Guide, deſire his Advice, and follow his Inſtructions, in order to your Improvement in Knowledge and Advancement in Piety: Acquaint him with thy Reſolutions for Heaven and a Holy Life, and deſire him to give thee the needful Directions in order to it: Lay open thy very Soul unto him, and be not ſhie of acquainting thy ſpiritual Phyſician with all thy Soul-Complaints; hear him as thou wouldſt hear Chriſt himſelf, whoſe Miniſter he is; Mark what he ſays with the greateſt Care, and follow his Inſtructions with the greateſt faithfulneſs: Acquaint him from time to time with the State and Condition of thy Soul, with thy Temptations and Diſcouragements, with thy Doubts and Fears, with thy Failings and Imperfections, with thy Joys and Sorrows; his Counſels, by the Bleſſing of God, will preſerve thee in a uniform, even, and ſteady Courſe of Well-doing. Thy Miniſter is concerned to give thee the beſt Advice he can, and God is concerned to make it Effectual for thy Good, having in his Infinite Wiſdom ordained it for that end.

6. And above all, look up to Almighty God in Prayer, that he would make you perfect, ſtabliſh, ſtrengthen, ſettle you: Give him the intire Praiſe of all that Good that is wrought in you, or performed by you: Be Thankful to him for any meaſure of Knowledge received in thy Underſtanding, for any good Inclinations found in thy Will, for any devout Affections ſtirring in thy Soul, and interceed with him,

him, that in mindfulneſs of his Promiſe, as he has begun a good Work in thee, he would perfect it unto the Day of Jeſus Chriſt, that he would Order thy Steps in his Word, and let no Iniquity have dominion over thee; that he would hold up thy goings in his ways, 'till thy Feet take hold of Eternal Life, that thou mayeſt be faithful to the Death, not beginning in the Spirit, and making a ſad End in the Fleſh; not being of the Number of thoſe who draw back unto Perdition, but of thoſe who perſevere in Well-doing to the ſaving of their Souls. *Amen.*

FINIS.

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